

THE  
BREVIARIE  
OF  
HEALTH.

A. BOORD.

1587







XVIII

62175/3

MEDICAL SOCIETY  
OF LONDON

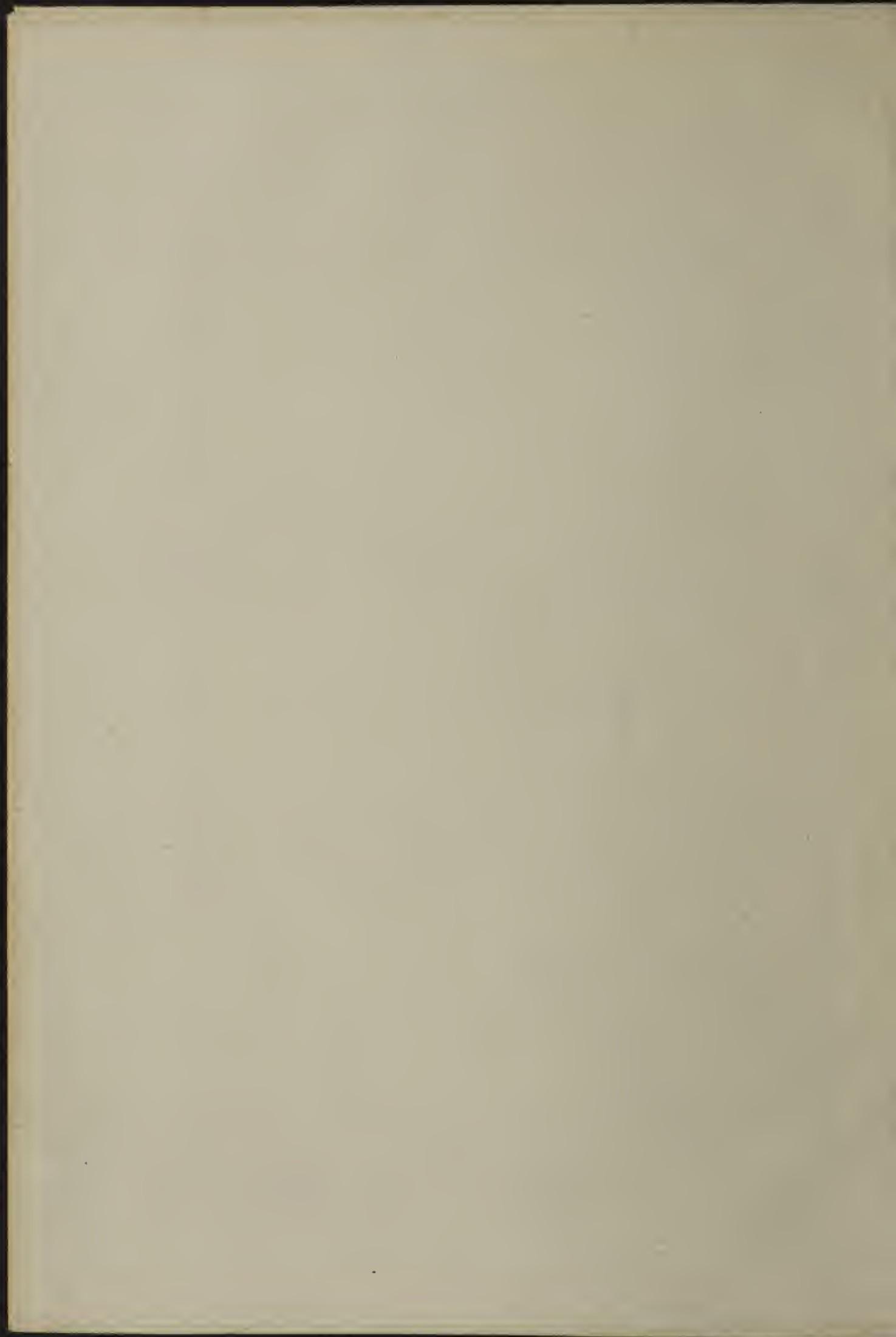


ACCESSION NUMBER

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~~Ex VIII 4~~

THE  
BREVIAIRE OF  
health: vvhetherin doth

FOL OW, R EMEDIES, FOR

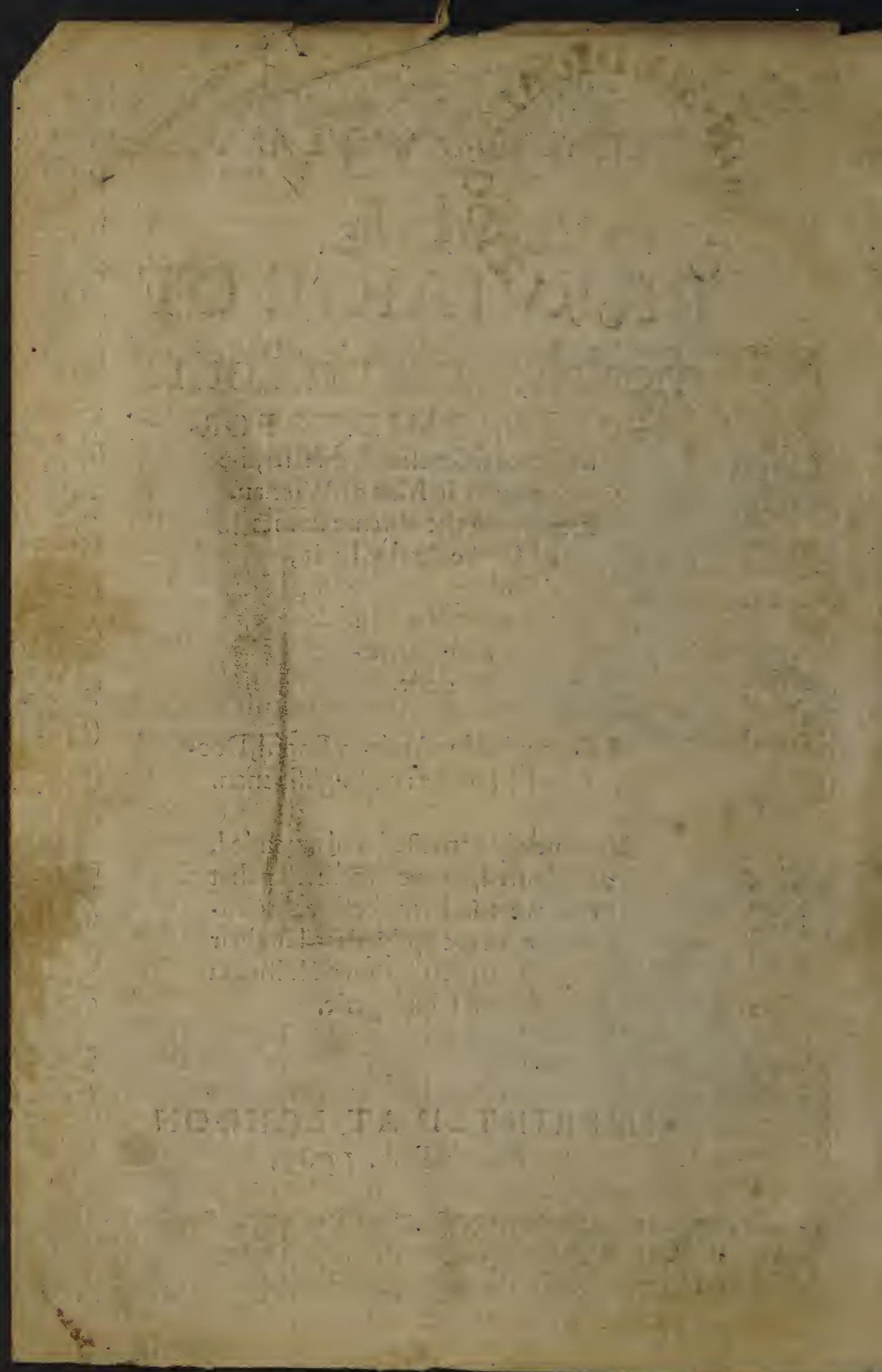
all maner of sicknesses & diseases, the  
which may be in Man or Woman.

Expressing the obscure termes  
of Greke, Araby, Latin,  
Barbary, and English,  
concerning Phisick  
and Chirur-  
gerie.

¶ Compyled by Andrew Boord, Doc-  
tor of Philicke: an English-man.

Now newly corrected and amended,  
with some approued medicines that  
neuer were in Print before this im-  
pression, & are aptly placed in their  
proper Chapters, by men skilfull in  
Phisicke and Chirurgerie.

IMPRINTED AT LONDON  
by Thomas East. 1587.



# A PROLOGVE to Phisicions.



Gregious doctours and maysters of  
the Eximious and Archane Science  
of phisick of your Vrbanitic Exas-  
perate not your selues against mee,  
for making of this little volume of  
phisicke. Considering that my pre-  
tence is for an vtilitie and a cōmon  
wealth. And this not onelie, but al-  
so I doe it(for no detriment)but for  
a preferment of your laudable science,that euerie man shuld  
esteme,repute, and regard the excellent facultie . And also  
you to be extolled and highlie to be preferred,that hath, and  
doth studie,practise, and labour, this saide Archane Sience,  
to the which none inarcious persons can nor shall attaine to  
the knowledge:yet this notwithstanding,fooles & incipient  
persons , yea and manie that doth thinke themselues wise  
(the which in this facultie be fooles in deed) will enterprise  
to smatter and to meddle to minister medicines, and can not  
tell how, when, and at what time the medisine should bee  
ministred, but who is bolder then blind Bayerd, for a Lady,  
agentilewoman , a blind priest, a sie on such a one now a  
daies will practise either by a blynd booke , either else  
that they haue beene in the companie of some doctour of  
Phisicke , or else hauing an Author of Phisicke, or Authors,  
and will minister after them , and can not tell what the auc-  
tour ment in his ministratiōn. The philosopher saith, when  
the Philosopher doth make an end , the Phisicion doth be-  
gin, where shall he or she begin that can but write & reade,  
and doth vnderstand little learning or none. O Lord what a  
great detriment is this to the noble Science of phisicke , that  
ignoraunt persons will enterprise to meddle with the mi-

## The Preface

nistration of phisick, that Galen, prince of phisicians in his Terapeuticke doth reprehēd & disproue, saying. If phisiciōs had nothing to doe with Astronomy, Geomatrie, Logicke, & other sciences, Coblers, Curriars of lether, Carpenters and Smithes, & al such maner of people would leauē their craftes, and be phisicians, as it appereth now a daies that many coblers be , sic on such ones, whereupon Galen reprehended Tessalus for his ignorance: for Tessalus smattered and medled with phisicke, and yet he knew not what he did, as many doth now a daies, the which I may accompt Tessalus folish disciples. Auenzoar saith , euerie phisicion ought to know first learning, & then practise, that is to say, first to haue Grāmer to vnderstand what he doth rede in latin. Then to haue logick to dicusse or diffine by argumentation the truth from the falsehode, and so econuerso. And then to haue a rethorick or an eloquent tongue, the which should be placable to the hearers of his words. And also to haue geomatry, to ponder and waie the dregs or porcions the which ought to be ministred. Arithmetick is necessarie to be had concerning numeration: but a bove all things next to Grammer, a phisiciō must haue surelie his Astronomy, to know, how, when, and at what time euerie medicine ought to be ministred , and then finallie to know natural philosophy, the which cōsisteth in the knowledge of naturall things . And all these things had, then is a man apt to studie phisick by speculation. And Speculatiō obtained, then boldlie a mā may practise phisick. And whosoeuer he or shee be that will practise phisicke in ministering medicines , not hauing these aforesaid sciences, shal kill many more then he shall sauē, for & any such blinde phisicion helpe or heale one person, the person so healed is healed more by chance then by any cūning, euen like as the blind man doth cast his staffe, peraduenture he hit the thing that he doth cast at, peraduenture not hit it, wherfore I do aduertise euerie man and woman, of what degree or estate soeuer they be, lacking the speculation of phisick, to beware to minister mediciens although they take nothing for their labour, nor for the medicines, for if they haue not a doctour's learning

## The Preface.

learning and also knowing their simples how they shall cō-  
pound them, and what operation they be of , and how, and  
whan, & at what time they should be ministred, such igno-  
rant persons may doe great harme, although they doe think  
no euil, and let them think and make the best they can, yet  
for their presumption they shall offend both god and man.  
There be some blind phisicions that will excuse themselues  
saying, that they doe folow their booke or bookes, nay, nay  
it is not so , for they doe folow their foolish presumptuous  
minde , for if doctours of phisick should at al times folow  
their bookes, they should doe more harme then good . And  
some blind phisicions will say, I was taught of such a doctor  
to practise this thing and that thing , such practising doth  
kill manie men that right liue many yeeres. Wherefore to  
conclude, I aduertise al marcious phisicions to beware here-  
after in the ministration of interial medicines, for they doe  
not onelie offend god and their neighbour, but also they of-  
fend the kings actes and lawes , the which willett and com-  
maundeth with great penaltie that no man should enter-  
prise to medle with phisick, but they which be learned and  
admitted, as it doth appere more largelier in the Introduction  
of knowledge desiring all maner of Phisicions to be con-  
tent & to practise them with this my writing, for

in this matter I haue now discharged my  
consciēce in shewing the truth as god

knoweth, who send al maner of  
phisicions a true knowledge  
in phisick, that they thic  
which be sick & disea-  
sed, may haue a re-  
medie.

# The Preface.

## A Propheme to Chierurgions.



Hierurgerie is a laudable science & worthie to be esteemed & regarded for the great utilite of it, for it is a science urgent, needful, and necessarie for the preseruation of mans life, wherfore masters of chierurgery ought to be expert in their facultie, having good wittes and memorie, euermore to be diligent and atten-  
dable about their cures, and to bee of a good iudgement in the knowledge of the disease, and to minister such sal-  
ues & medicines as is according to the infirmitie, sicknesse,  
& soze.

Also they must haue a good eye and a stedfast hand, for chierurgerie taketh the name of two wordes of Greeke, of Chier, which is an hand, and of Ergasomei, which is operacion, which is to say, operation or working with the hand, for Chierurgerie consisteth in working medicines and other necessarie things concerning the science with the hand. Also Chierurgions ought to be wise, gentil, sober, circumspect and learned, and not dronken, and to promise no more then they be able to perfourme with gods helpe, and not to be boisterous about his pacients, but lo-  
uingly to comfort them.

Also euerie Chierurgion ought to know the complexion of his patient, and to consider the age, the weakenesse, and strenth, and diligently to consider if the sicknes, soze, or impediment, be particular by himselfe: or else that it haue any other infirmite concurrent with it: or els that the sicknes in the exterial partes haue anie feeding from the interiall partes, and that they be circumspect in incisions and Scarifications and Flebothomy, and sure in Anothomy, and in no wise to let blud in anie particular place, there where the signe hath anie dominion.

Furthermore chierurgions must be circumspect in ser-  
ching greene wounds that be festered and fistiled, and that  
they

## The Preface.

they cleane and scour the wounds from all corruption, and that they heale not the wounds so quickly, making the wound whole aboue, and false vnderneath. And in any wise let them be sure in searching of the deepnes of wounds and fistules, and according to the deepnes to make the ten-tes. Moreover Chierurgions must know the oposition and the coniunction of the Moone, and in what signe the Moone is in euerie day; and to know what signes be attractiue, what signes be recentiue, what signes bee expalciue, and what signes be digestiue. Also they must know the opera-  
tion of all maner of breades, of drinke, and of meates. And to haue euer in a redines their instruments and their salues, and their ointments, and in periculus causes one Chierurgion ought to consult with an other, & to haue the counsele of a doctor of phisicke, for there is no man can bee so  
sure to helpe a man, as god knoweth, who keepe vs al. Amen

### A Preamble to sickle men, and to those that be wounded.

**D**o aduertise euerie sickle man, and al other  
men the which hath any infirmytie, sicknes,  
or impediment, aboue all things to pacifie  
himselfe, or to arme himselfe with pacience,  
and to syre his heart and minde in Christ's  
death and passion, and to call to his remem-  
brance, what paine, what aduersitie, & what penurie, and  
pouerte Christ did suffer for vs. And he y can thus pacifie  
himselfe; and syre his swyne paine in Christes passion, shall  
mittigate his paines and anguish, be it never so great. And  
therfore let euerie sickle person sticke fast to Christ in his  
paines and sicknes, as Christ did sticke fast to the Crosse  
for our sinnes and redempcion. And then if the pacient wil  
haue any counsel in phisicke: first let him call to him his  
spirituall phisicion, which is his Ghostlie father, and let him  
make his concience cleane, & that he be in perfect loue & chas-  
ritie, & if he haue done anie wrong let him make restitution

## The Preface

if he can, and if he be in debt, let him looke to it, & make a formal will or testament, setting euerie thing in a dew or-  
der for the wealth of his soule, wise men be sure of their  
testaments making manie yéeres before they die, and doth  
renewe it once a yéere as they increase or decrease in goods  
or substance. Al these aforesaide things ghostly and godly  
provided for the soule, then let the pacient prouide for his  
bodie, and take councel of some expert phisicion, how and in  
what wise the bodie may be recovered of his infirmitie, &  
than to commit his bodie to the industrie of his phisicion,  
and at all times redie to folow the will, mynde, and coun-  
sell of his phisicion, for whosoever wil do þ contrary, Saint  
Augustine saith. Seipsum in terimit qui precepta medici ob-  
seruare non vult, that is to say. He doth kill himselfe  
that doth not obserue the commandement of his phisicion.

After all this, marke this matter well, that if there  
bee anie Physicion or Chirurgion, which is with anye  
sicke man, woman or childe, let no man disquiet them  
that be in the house, nor tell them what they shold doe,  
let euerie person be tendable about them, and doe as they  
shall Command them.

And let euerie man in the house please and serue the phis-  
icion or Chirurgion honestlie, and let them lacke nothing,  
to the ende, that they may be the more deligent to doe the  
thing that they goe aboufe: which is to recover the sicke  
person, for and if the Phisicion or the Chirurgion be check-  
ed, and not gentlie intreated, and haue no more then they do  
command, it will discourage them so much, that they wil  
haue no joy nor pleasure to doe their cure. I had rather not  
to meddle with phisicions and chirurgions, then to haue  
them, if I should displese them: for if they be displeased, ther  
is neither Lord nor Ladie, nor no other person can haue  
any seruice or pleasure of them, for this matter looke  
further in the Introduction of knowledge, and  
there shall you see what is good both for  
the Soule and body in God.

Amen.

THE

# THE PREFACE TO the readers of this booke.



Entle Readers, I haue taken some paine in making this booke , to doe sicke men pleasure, and whole men profyt, that sicke men may recuperate their health,& whole men may preserue themselues from sicknesse, (with Gods helpe) aswell in phisicke as in chirurgerie . But for as much, as olde auncient and autentike autours or doctours of phisicke , in their bokes , doth write many obscure termes , geuing also to many and diuers infirmitiess , darke and hard names , difficile to vnderstand, some and most of all being Greeke wordes , some & fewe being Araby wordes, some being latin words, and some being barbarus words . Therefore I haue translated al such obscure words & names into English, that euerie man openly and apartly may vnderstand them.

Furtheremore all the aforesaide names of the saide infirmitiess be set together in order , according to the letters of the Alphabetete , or the A.B.C. So that as manie names as dothe begin with A. be set together and so forth , all other letters as they be in order . Also there is no sickenes in man or woman , the which may be from the crowne of the heade to the soole of the foote , but you shall fynde it in this booke , aswell the sicknesse the which doth pertayne to chirurgerie as to phisicke , and what the sicknesse is, and how it doeth come , and medicines for the selfe same . And for as much as euerie man now a daies is desirous to reede briefe and compendious matters . I therfore in this matter pretende to satisfie mens mindes as much as I can , naming this booke according to the matter , which is. The Breuiarie of health: & where that I am very briefe in shewing briefe medecines for one sicknes . I doe it for two causes, the first cause is, that the Archane science of phisicke should

## The Preface.

should not be manyfest and open , for then the exiinious science should fall into great detrement , and doctours the which hath studied the facultie should not be regarded so well as they are . Secondarilie if I should write all my mynde , cuerie bongler would practise phisicke vpon my booke, wherefore I doe omit and leaue out manie things relinquishing that I haue omitted to doctours of high iudgement , of whom I shall be shent for part of these things that I haue written in this booke : how be it in tis matter I doe set God before mine eyes and charitie , considering that I doe write this booke for a common welth , as god knoweth my pretence, not onclie in making this booke, but al other bookes that I haue made, that I did neuer looke for no reward , neither of Lord , nor of Prynster , nor of no man liuing , nor I had neuer no reward, nor I will neuer haue none as long as I doe liue, god helping me, whose perpetuall and fathery blessing light on vs all.

## The apendex to all the premisses that folovveth.

**L**ordes, Ladies, & Gentle men, learned and unlearned, of what estate or degree so euer you be of, thinke not that no man can be holpen by no maner of medicines , if so be God do send the sicknesse , for he hath put a time to euerie man , ouer the which time no man by art nor science can not prolong the time : for the number of the monthes & daies of mans life god knoweth. But this aforesaid time these monthes and daies , a man may shorthen or a breniate many waies concerning that

## The Preface.

that God hath givē man in this life frē will , the whiche  
of his righteousnes as longe as we doe live , hē can  
not take it a waie from vs . Now we having this frē wil ,  
diuers times we doe not occupie it to the will of god as it  
appereþ both for soule and bodie , we do kill our soules  
as much as doth lye in vs ; when that we doe breake anie  
of his commandements , or do sinne deadlie , for that matter  
he hath prouided a spirituall medicinē , which is repētāuce &  
amēdemēt of life . Also we do kill our bodies as much as ly-  
eth in vs (except that a man doe kill himselfe wilfullie) as  
many daily doth (contrarie to gods will) as well the one  
as the other , when a man doth a bēuiae his life by surfe-  
ting , by dronkennesse , by pencifullnesse , by thought and  
care , by taking the pockes with women , and leprousnes ,  
and manie other infectious sicknesses , beside robbing , figh-  
ting , killing , and manie other mischances , whiche is not  
gods will that such thinges should be done , but God  
knowing at the beginning of the creation of the world , that  
man would be prone manie waies to a bēuiae his life ,  
made them prouision that man might be holpen , by his  
grace , and then the vertue the whiche he did glue to herbes ,  
wēdes , trēs , rootes , fruites , and stones . The proper-  
tie and vertue of the whiche , few men or none doth know  
them , except doctours of phisicke , and such as doe labour  
to haue the knowledge of their operations .

And this knowledge notwithstanding let no man think  
that there is no phisicion nor chierurgion can make a man  
sodenlie whole of his infirmitie , as Christ and his disci-  
ples and manie other Sain tes did , for they must haue lea-  
sure , time and space as their living and practise is , for  
sickē men , & wome , be like a peice of rustie harnis , the whiche  
can not be made bright at the first scouring , but let a man  
continew in rubing and scouring , and than the harnis wil  
be bright , so in like maner a sickē man can not be made  
whole of his malady or sicknes the first daie , but he must con-  
tinue with his mediciens .

But

## The Preface.

But heere let euerie man that is sick, beware of blind  
phisicions and chirurgions the which be ignorant and can  
not tell what things doth pertaine to their science, & there-  
fore let all men beware of vacabounds & runna-  
gates that wil smatter with phisick, so by such  
persons many sick men haue beene decei-  
ued , the more pitie , God know-  
eth , who helpe vs all  
now and euer.

Amen.



# The Breuiary of health.

7

The first Chapiter doth treate vpon abstinence.

**A**bstinence is the Latin word. In Greeke it is Abstinenzia named Apochi. In English it is named abstinence, nence, or fasting, or forbearing of meates and drinke.

There be manie maner of fastings. The first fasting is not to eate either meate or drinke. And this fasting ought to be vsed after repletion, or surfeting for a time. The second abstinence is to eate one meale a day, or else twise a day, & this is not properly Abstinence, but it may be called Temprance. The third abstinence is involuntary, for manie men would eate meate if they had it, & therfore noles volens, they do absteine. The. iiii. abstinence, is when a man for deuocion, or by comauendement of the church doth absteine from flesh, keping one meale a day, which is laudable. How be it to be long fasting, or fasting to much, it dryeth and macerath the body, it maketh the colour salow, it doth ingender melancholy humours, & it doth hurt the sight, & it clarifieth the body. This notwithstanding, abstinence is the most perfectest medicine that can be after repletion or surfet. And then if it be moderate, it doth consume superfluities, & in consuming them, it doth clarify the humour & so cosequently it maketh the bodie faire colored, & not only keepeþ out sicknes, but also where sicknes is entered nothing more helpeth, vsed at the begining of the sickness: wherfore abstinence moderately vsed, is of a high efficacie for the sauete of mans body. And ther is not so great a detriment to mans bodie, as is repletion or surfeting.

And whosoeuer he be that vseth not temperance in eating and drinking, liueth a beastly life. And man having wit and reason to gouerne himselfe, shoulde keepe a due order in eating & drinking, for sauergard of his soule and bodie.

The. 2. chapiter doth shew of the abhorring of  
a mans stomake against meat or drink.

Abhomi-

# A

## The Breuiarie

Abhorrig  
of a mans  
meate.

**A**bominacio stomachi, or else fastidium stomachi, be the latin wordes. In English it is named the abhorring of the stomake, for many men and women being sick or diseased, their stomakes doth abhorre y sight of meate, or the sauer of meates and drinke.

The cause of this impediment.

This impediment doth come of debilitie of the stomake and weaknes of the braine. And divers times it doth come by corrupt humors, the which be in the stomake. And otherwhile it doth come by repletion, & otherwhile by ouer much and wilful fasting, but as for fasting, that rule now a daies neede not to be spoken of, for fasting, praier, and almes deedes of charitie, be banished out of all regions and provinces, & they be knocking at Paradise gates to go in, weeping and wailing for the Temporalitie and spiritualltie, the which hath exiled them.

A remedy for them the which doth abhorre their meat thorow debilitie and sicknes,

**T**o whosoever he or she be, the which doth abhorre any meates or drinke, let them vse to eate y confection, de aromatis, the confection of riloalces, & all oderiferous and redolent sauours doth comfort the stomake, the heart and the braine, for this matter looke in the Chapiter of the Stomake, or Stomachus.

The 3. Chapiter doth shew of Abhorsion, which is when a woman is deliuered of hir childe before hir time.

Abhorsio

**A**bhorsus or Abhortus be the latin wordes. In Enlysh it is named Abhorsion. And that is when a woman is deliuered of hir child before hir time. Or els Abhorsion is also when a child is cut out of the mothers belly.

The cause of Abhorsion.

Abhorsion doth come many wayes. Fyrst it may come by ventositic and lubricitic of humours in the matrix. Or it may

A

## of Health.

may come by a great feare or by extreame thought, or by extreme sicknes, or death, it cometh also by a stripe or a stroke, or a fal. Also it may come by receptes of medicines, or by extreme purgacions, pocions, and other laxative drinke, of the which I dare not to speake of at this time, least any light woman shuld haue knowledge by þ which wilful abhorsion may come of the multitudenes of the flowers of a woman.

### A remedy for Abhorsion.

I do aduertise euerie good woman to beware of al maner of thinges aboue rehersed. And to beware what medicines they doe take: except it be of þ by the councell of expert doc-tours of phisicke.

If it do come of the lubricitie of humours in the matrix, vse Peralogodian.

If it come of the multitudenes of the flowers, take of the iuice of saint Johns wort, & of the iuice of plantain, of either like porcio, & drinke it with red wine & wine elegat. ix. dayes.

If it come of ventositie. Take of Anis sedes, of Fenel sedes, of zeduaull, of eache the weight of. xii. d. of Corrin sedes the weight of. iii. d. of Organu, of Calamintes, of eche the weight of. viii. d. make syne powder of all this, & drinke of it with white wine, or stale ale. ix. daies, morning & euening. And let boyes, solishmen, and hasty men, the which be marayed beware how that they doe vse their wiues when they bee with child. And let women the which be with child beware of any occasion that shoud make Abhorsion.

For Achante, looke in the Chapiter named Spina.

The 4. chapter doth shewe of a skurfe in the head, the skin of the head.

**A**Cor, or Acoris, be the græke words, Furfur, is the latin word, Acora is þ Barbarus word. In English it is nā-ed dādrusse, or a skurfe in þ head like bjan or otmel, þ which doeth penetrate the skinne of the head, making little holes, diffe-

A

## The Breuiarie

differing from an other infirmitie in the skin of the head, named Fauus, as it shall appeare in the Chapiter of Fauus,

The cause of this infirmitie.

This infirmytie doth come thorow great humiditie and moistnes in the head, it may come also of a melancholy humour, or of a salt humour.

A remedie,

Take the gall of a Bull, and mire it with vineger, and annoynt the head, or els take of blanched Almons, & grind them small, and mix them with white wine, and wash the heade v.oz. vi times. Or els take of Mellilote thre vnces, of Fenu, greek, ii. vnces, of black sope an vnce, seeth this in water or wine, and wash the head, v.oz. vi. times.

For Acrochordones, looke in the Chapter of Analipsia.

For Achinodis orexis, looke in the Chapiter named Canina appetencia.

For Adustio, looke in the Chapiter named Combustio.

The 5. Chapiter doth shew of a wylde or running skabbe.

A rūning skab.

**A**CRIA, is the græke word, Celsus doth name it in latin Fera scabies. In english it is named a wild or rūning skabbe, þ which doth infect a man more in one time of the yere then in an other.

The cause of this infirmitie.

This infirmitie commeth to man, after his complexion, by superabūdant humours, or by lying with infectious persons hauing the sayd infirmitie, or by ariditie or drynesse of coler or melancholy, the which doth ingender a dry skabbe, which is the worst amongst all the kindes of skabbes.

A remedie.

Take Mercury mortified with fassing spettil. iii. vnces, incorporate it with the oyle of Bayes, & annoynt the body. Or els take Mercury mortified. iii. vnces, of þ powder of Brimstone. ii. vnces, of the powder of Enula campana. ii. vnces, to seete

set this together with Barowes grece, & anoynt the body oft,

The 6. chapiter doth shew of an impediment

causing the corner of the eye, videlicet

A Egylops is the greeke woorde. In Englishe it is a superfluous flesh in the corner of y eyc toward the nose, wher diment in vnto corrupt humours be gathered. And if this impediment doe increase, and a remedy by time not had, it will fester and systole, the which is dangerous to meddle withall, for it doth stand in a dangerous place. It is called in medicinae Egylops.

The cause of this impediment

This impediment doth come thorow a reumatike humour mixt with corrupt bloud, or it may come with a strype, or hurt done in that place.

A remedy, videlicet

First if it do come of reume or corrupt bloud, purge reume, and bloud, as it doth appere in the Chapiters Reuma et sanguis. If it do come otherwise, be let bloud in a bayne named Mediana, and use locall medicines, as waters to mundifie the place, and than use salues sanative.

For Aegineta, looke in the Chapiter named Estara,

videlicet in Boches et C

The 7. Chapiter doth shewe of Vleerations

A Gria, is the greeke word. In Latin it is named Ulcera. A byle

In English it is named Wyles or botches, or such like apostumacions. A difference is betwixt, Acria and Agria: sy the one is with swelling, and the other is with crackes, with out swelling.

The cause of this infirmitie.

This infirmitie cometh thorow grosse and rauinous feeding, or els by corruption of bloud, mixt with fleyme.

A remedy, videlicet

First purge fleyme and cleane the bloud, as it appeareth in the Chapiters of bloud and fleyme. Then make maturacions, and after that make incision, or els a coysue, than abstract

W.i.

with

A

## The Breuiarie.

with plaisters abstracte y corrupt matter, as it appeareth  
in the Chappiter of Ulcus or Ulcera.

The 8. chapiter doth shew of the greene sick-  
nes, or the greene Iaundes.

The greene Iaundes. **A** Griaca is no greke word, nor no latin word, but a ferme  
in phisiche signifying a sicknesse named y greene sick-  
nesse, or y greene Iaundes, some Arabyes doth use this word.

The cause of this impediment.

This impediment commeth of corruption of bloud and de-  
bilitie of nature, and faintnesse about the heart.

A remedy.

Take Cordialles & restoratiues, and cleuse the bloud, as  
it appeareth more plainly in y Chapiter of Sanguis. And  
for this matter use the sirupe of Fumitory and the confection  
of Fumitory.

The 9. Chapiter doth shew of the white Morphewe.

The vvhyt morphew **A** lboras, is an Arabye word, and some do name it Albaras,  
it is named in Latin Morphæa alba. In English it is  
named the white of Morphewe.

The cause of this infirmitie.

This infirmytie doth come by defaulte of nutritiue vertue.  
And it may come by usynge to much of Venus actes in youth.

A remedy.

Take y rootes of Gencian made in fine pouder. Or take the  
juice of Gencian iii. vnces. mix it with white vineger, and  
wash y face or place oft with it. Or els take a skarlet cloth  
and rub the face or place with Mandragor leues. And so bed-  
ward annoynte the face with oyle of y Ashe keyes. Or els  
take the rootes of Madder.iii. vnces, stamp it with white  
vineger, and rub the face or place with it.

For Alchites, or as some say Alsclites, looke in these words  
in the Chapiters named Astiles and Hidroips.

For

For Albernaliech, looke in the Chapiter named Polipus.  
 For Alaxos ligmos, looke in the Chapiter named Singultus.  
 For Alsoach, looke in the Chapiter named Singultus.  
 For Alburla, looke in the Chapiter named Argemita.

The 10. Chapiter doth shew of a fistulus impostume in the corner of the eye.

**A**lgarab, is þ Araby word. Auten doth name it Algarab, is a Barbarous word, looke for it in the Chapiter of Almusagari, In english it is an impostum in þ corner of þ eye, in the eye.

The cause of this Apostumacion.

This impostume doth come of a Reumatike humour mixt with corrupt bloud having a recourse to the eye.

A remedy.

Take of the water of Roses, & of the water of Plantaine, of eche an vnce: of Turne prepared a dram & a halfe: of the flowers of Mirtilles, an vnce & a halfe, of the leaues of house-like or Syngrene, halfe an vnce, of Camphyre a drame & a halfe, of the white of Egges. iii. beate all this together in a morter, and put of the confection in the corner of the eye vpon the impostume.

For Albugo, looke in the Chapiter named Argemita.

Alcola, is a Barbarous word, looke for it in the Chapiter of aphtis or aphtas.

And for Almusagari, looke in þ Chapiter of Almusat for both the words hath one signification.

And for Albugo, looke in the Extrauagantes in the ende of this booke.

For Albaras, looke in the Chapiter named Alopecia.

Albatin is a sinew the which doth grow out of þ middle of the spondils, ioyning to the pillicles of the kidnes.

The 11. Chapiter doth shew of the inflation of the eyes.

**A**linthiser, is the Araby word. In Latin it is named Inflatio oculorum, or Tumor palpebrum. And some doth

doth name is Almūsagari. In English it is named a Thymoze, a swelling, or an inflacion in the eyes.

The cause of this infirmitie is as follows. This infirmitie doth come of reume, or els taking of a vaporous humour coniunct with reume.

First purge reume as it doth eppere in þ Chapter named Reuma. And once or twise a weke take of þ pilles of Cochée. And beware of draking of wine or of other hotte drynkes. And vse a good dyet; and sit not vp to late, and vse some labour or maner occupation to sweat at the browes, except it be in a tyme of infection, or whan any vnuerſal sicknes is in a countre, then open not the pores, neither by labour nor trauell, neither by bathes, neither by slypes nor huchlike. And as I doe shew my mind for this infirmitie. Abouie all other thinges let euerie man beware of the p̄emites, reherſed in the tyme whan the pestilence, or the sweating sicknes, or fevers, or agues doth reigne in a countrey. For these sickneses, be infectious, & one man may infecte another, as it doth appere in the chapters named Scabies, morbus Gallicus. And specially in the dietary of helth, wherfore I would that euerie man haing this booke, shuld haue þ sayd dietary of helth with this booke, considering that the one booke is concurrant with the other.

Blohosos is a bone in the back.

A kinde  
of Lepro-  
sie

The 12. Chapter doth shewe of the foure kindes  
of Leprosie, named Alopecia.

A Lopcia, is the grēke word. Ophiasis, both the grēkes and þ Latins doth vse þ word. The barbarus word is Alopecia. The Araby word is Albaras. In English he it is a solem failing of a mans haire of his head and beard, haing growing vpon þ skinne, vnder þ haire an humour lyke bran or otuel, & betwixt the finger is a white drines, it is named Alopecia, for as much as the word is deryued

of greke named Alops: whiche is in english a For, for a For  
once a yere hath that infirmitie shedding his haire, having  
also a little skurfe vnder the haire vpon the skin.

The cause of this infirmitie.

This infirmitie doth come of the heat of the stomake and  
of the corruption of the braine, for the skin of the head wil  
stinke thorow the vaporizing of evill & corrupt humours. Al-  
so this infirmitie doth come divers times of the defaulte of  
humidite or moist humours. And then the skurfe is like ote-  
mell, but some looketh whitish, and other blackish.

A remedy.

First drinke no hot wines, nor eate drye meate, nor lepe-  
rous fysches. Than haue the head and beth, and annoynte the  
head with the greefe of a For. Dz els wash the head with the  
ture of Beetes. v.oz. vi. times, oz els stamp Garlik and rub  
the head with it, & after that wash it in vineger, do this. v.oz  
vi. times. Dz. els make ashes of Garlike & temper it with  
hony & anoynt the head. If it do come thorow any opilaciōs,  
anoynt the head with the oyle of bitter Almons, oz with the  
oyle of Wymrod, oz with the oyle of Spicnard, & such like  
oyles. If it do come otherwaies, y oyle of Myrtilles is good,  
or the oyle of Galles, or the oyle of Walnuts, or the oyle of  
Spayden haire.

The 13. Chapiter doth shew of a Carbocle.

A Lcois is y Arabi word. In greke it is named Althoca. Carbocle.  
In Latin it is named Carbunculus. In English it is  
named a Carbocle or a beth, Carbunculus doth take his  
name of Carbo, which is to say in english a Cole, for a Cole  
being a fire is hot, and so is a Carbocle.

The cause of this infirmitie.

Most commonlie a Carbocle doth come in the time when  
the pestilence doth raigne, oz els when the ayer & the bloud  
is putrifid and corrupted. This ulceration and infirmitie  
most

# The Breuiarie.

most comonlie doth bred in y emulcory places, there where the thre principall members hath their purging places the which be vnder the eare or throte, or els about y arme holes or brest, or els about the secrete partes of a man or woman, or in the share, or thigh, or slanke. And of Carbocles there be fourre kindes. The first is blacke. The second is redde. The thrid is of a glasse or a greenish colour. And the fourth is of a swart or dim colour. The blacke colour commeth of melancholy and of a venemous matter. And therfore it is dangerous. The red colour of y carbocle commeth of a corrupt bloud. The glasse colour commeth of coler, & the swart colour commeth of coler adusled. And if the carbocle do appere, & after that doth returne to y body againe, commonlie it is an euill sygne. And if the sick person do vomit, & be sompnyuent or sleeeping. And y pulces subuerted, & cold sweats with alteration of colour, with a vehement ageyn, it is a signe of death.

A remedy as much as I can tell. Before the soore be fised, take purgacions according to y age & strenght of the perso, & be let bloud with y couisel of a doctor of phisike, & as it is specified in the dietary of health. & if the soore be fised, lay this plaister to it. Take of Doves dug thre vnces, stampe it with vntegar & lay it ouer y soore. And to breke the carbocle take of Dasies halfe an vnce, of Canarides the weight of ii.d. stamp this together & lay it on the head of y Carbocle. Than take salues to draw out y corruption, & otherwhile mudifie the soore with the iuice of sinalage. For this matter looke further in y Chap. named Expedinua.

For Ambustro, which is a scalding, looke in the Chapter named Combustio.

For Amor, a sicknes, looke in y Chapters named Hercos.

For Ambustio meretricis, looke after the Chapter named Anastropha.

The 14. Chapter doth shew of little cornels  
in the roote of the tongue,

Amigdale

**A**Migdale, is the latin word. In English it is little coz. Cornels. Anclis in the roote of the tongue as some say; but I do say it is two fleshy pieces, the which doth ly to the two vmyles like the fashion of an Almon.

The cause of this infirmitie.

This infirmitie doth come thowzowne reumie, the which doth descend from the head to the roote of the tongue, & otherwhise it doth come by heat of the stomake, the which doth vapour vp to the roote of the tongue, and it may come of drinking to much of hot wines and strong ale.

A remedy.

First use gargarice, and then take Sternutacions, & purge the head & the stomake with piles of Cochre. And beware of late drinke and euill dyet, as surfeting & drinking of hotte wines and strong ale, for Omne nimium vicitur in vicum.

The 15. Chapter doth shew of one of the  
aboumed kindestes of the falling sicknesse.

**A**Nalepsia is the greke word. The barbarns word is na-  
med Analepsia. In latin it is named Morbus caducis, of the fal-  
and Morbus cōmicialis. In english it is one of þ kinds ling sick-  
of the falling sicknesse. And they that have this sicknes whē nes,  
they do fall they do not come at the mouth, but they do defile  
themselues other by wyne or by egestion, or both at once.

The cause of this infirmitie.

Many Aucto:rs in diuers matters be of sundry opinio:ns,  
but for this matter I doe say, that for as much as it is one  
of the kiades of the falling sickenesse, it doth take his ori-  
ginall of a reumatike humour, oppylating the celles of the  
braine, and the braine so opilated and stopped, the pacient li-  
ueth pitifully unto the time that nature hath remoued the  
cause.

A remedy.

For this matter a great circumspect must be had. First in  
the dyet of the pacient for the pacient not onely in this kind

A

# The Breuiarie.

of the falling sicknesse, but in all other kindes must abstain from white meates, & befe, hare flesh, and venison. And they must beware of chyming vp to high places, they must eat no Salades, Garlike, Raisons, Onions, Chybolles, or Scallions, or such like things: þ pacient must refraine frō eating of water soules, & frō eating of þ fatnesse of fish, as Eles Cōger, and Salmon, or such like. And then vse the ſeades & the rootes of Piony as wel in meates & drinkeſ, as to weare the roote and ſeadeſ about the necke, & purge oft the head, and do as it is ſpecified in the Chapiter named Epilepcia.

The. 16. Chapiter doth ſhew of warts.

**A** Crochordones, is the greeke word. The barbarus word is named Acroconides, in latin it is named Varuce. And ſome do name it Tubercula, looke in Tubercula. In english it is named wartes.

The cauſe of this infirmitie.

This infirmitie doth come of groſſe and euill humours.

A remedy. A remeedy. A remeedy. A  
firſt with a paire of ſiſters cut of the headeſ of the wartes, and then rub them with garlike and bay salt ſtamped both together, do this ſix or ſeven times. And lay ouer them a little plate of lead. For this mater looke in the Chapiter na- med Tuber.

**T**Anthus is a crooked elbow, the Barbarous word is na- med ancha.

The. 17. Chapiter doth ſhew of a ſickneſſ in the fleſh, which is puffed vp like a ſponge, the fleſh being ſoſte and the ſkinne dankiſh.

A kinde  
of hidrop  
ſyc.

**A**Nasarca, or Iposarca, be the greeke wordes. In english it is one of the kindes of Hydroſpyles, it is a wateriſh hu- mour which ranneſt bytwixt the fleſhe and the ſkin, and ſome doth ſay, it is in the fleſhe and the ſkin. And this infirmitie doth make the fleſh and the ſkin to pufſe like a ſponge

sponge and doth make þ flesh dankysh. Some aucours doth name this infirmitie Iposarca, & some doth name it Harcites.

The cause of this infirmitie.

This infirmitie doth come of a salt waterish humour.

A remedy.

First vse a precise diet, not to eate contagious meates, than vse Stuphes, and easy purgations, as it appeareth in the dietarie of Health.

The 18. Chapiter doth shew of casting vp.

of a mans meate.

Vomiting

**A**nastropha is the barbarus word. In greeke it is nam, ed Anastrophæ. In English it is named a vomiting or casting vp a mans meate as Catastropha is a quick casting downeward of a mans egestion or seige, for the one infirmitie cometh not so fast vpward, but the other goeth as fast downeward.

The cause of this infirmitie.

This infirmitie doth come thowzow great replecio of meates and drinke, or els it commeth thowzow the malyce of the stomake, or of lubrygation of the intestines or intrayles.

A remedy.

First mundisse the stomake with pilles of Cochere. And confort þ stomak with Dyalanga, & vse odoriferous sauours, & good meates & drinke, and haue a mery heart, for penitulnes doth hurt the stomake.

For Anciloglossi, loke the Chapiters of Balbucientes, and in Mogilali.

The 19. Chapiter doth shew of burninge  
of an harlot.

Burninge  
of an har-  
lot.

**A**mbustio meritricis be the latin words. In english it is named, burning of an harlot, or of an hoore.

The

**A**

## The Breuiarie

The cause of this impediment.

This impediment doth come when an harlot doth hold in her brest, and ciapse her hands harde together & toes in like maner. And some harlot doth stand ouer a chafinge dylshe of coles, into the which she doth put brimstone and there shē doth perfume hir selfe.

A remedy.

If a man be burnt with a harlot & do medel with an other woman with in a day, he shall burne the womā that he doth meddle withall. If one be burnt let them wash their secretes two or thre times with white wine, or els with sache and water. And if the matter haue continued long go to some expert Chierurgion to haue help; or els the gottes will burn and fall out of the belly.

The breid

**A**nhelitus is the latin word . In greeke it is named Asthma. The Barbarus word is Anèlitus . And in Englishe it is named the breath or ende of man , shē which other whyle doth stink or hath an euill sauour and diuers times in many men it is short that he must puff, and blow and gaspe for wind.

The cause of this impediment.

This impediment doth come from the brayne or els from the stomake, or els frō the longes; if it do come from y longs, looke in the chapter named Asthma; if it do come out of tho head, reume which is putryfied & corrupted ; infectyng the braine is the cause, and if it doe come by or thorow y throte, it doth come of putrifid humour of the stomake or els of corruption of the longes.

A remedy if this impediment come of the brayne.

First purge the head and braine with a gargarice, or with pillpul. Elphagine. And then vse y Elecurari de Genius, or a consecratide Musso, or Tiriaca diatessero, for this matter

ter looke in the Chapter named Asthma.

A remedy if this impediment come of the stomake.

First purge the stomake with Verapigra galem. Than take  
of Cloues the weight of vi. d. of Ligni Aloes, the weight of  
vii. d. of Galingale, the weight of vi. d. make pouder of this  
drink of it morning & evening, as much as an Hasel nut.  
And use to chew in the mouth a cloue without maces in the  
morning and after dinner and to bedward.

A remedy to pal or make sweete the breath, which  
cometh by a chalyway so cuer it doth come.

First in y morning eate or swallow ii. or iii. cloues, & kepe  
betwixt y gummes & the cheeks ii. cloues, or els do as I sayd  
before. Or els take of Sauery an vnce, of Galingale halse an  
vnce, of the wod of aloes a quarter of an vnce, make pouder  
of this, and eate or drinke a portion in the morning, & a litle  
after dinner, & as much to bedward.

The 21. Chapter doth shew of the squince.

Angina is the latin word. Sinachi or Chinanchi be the Squyuncy  
Agreeke words. The barbarus words be named Squi-  
nacia or quinacia. In english it is named the Squincy  
The which is an impostum in the throte, y which doth let a  
man to swalow either meat or drink. And diuers times it  
doth stop vp a man's wind or breth, and there be iii kindes.  
The first kind doth not appere outward & that is death, ex-  
cept it be quickly cured. The second kind doth somewhat a-  
ppere more inward then outward, and that is not so daunge-  
rous as the first is. The third kind doth appere both inward  
and outward, & that is not so periculus as the other be, how-  
be it, it doth continue longer then the other doth. The three  
kindes doth onely appere outward, and in it is no peryll.

The cause of this infirmitie.

This infirmitie doth come of Regime ascending from the  
head to the throte. And it may come of vaporous humours,  
descending from the stomake to the throte.

A remedy

# The Breuiarie

## A remedy.

Three things is requisite to help these infirmities: The first is letting of bloud in a bayne named Cephalica. The second is to purge þ head with the pilles of Cochée. And the thyrd is to vse gargarices, & to vse Clysters. And than let the paciet for a space absteine frō meat, except it be of the broth made of a chiken, & let the paciet take Pdormel or Drimel. And take a litile p̄ce of poske or bacon, or els a little p̄ce of a sponge, and encinet it in oyle Oliue & tie about any of these thinges a strong thred & let þ pacient swallow in this matter and by & by pul it out againe and be sure of the thred that he that shall do this feale in holding fast the thred, doſ pull it out againe quickeſt.

## A Soule.

The 22. Chapiter doth shew of the Soule of man.

**N**ima, is the latin word. In greke is named Plichæ. In English it is named þ Soule of man. The soule of man is the life of the body, for when the soule is departed frō the body, the body is but a dead thinge that can not ſee, heare, nor ſeele. The Soule can not be ſelt nor ſene, for it is like þ nature of an Angel, having wil, wit, wiſdom, reason, knowledge & vnderſtanding. And is partaker of good or euill, as the body and it doth or hath deserued or operated. The soule also is a creature made with ma and connered to man, for man is of two natures, which is to ſay, the natur of the Soule, and the nature of the body, which is flesh and bloud, the fleshe or body is palpable and may be ſene & felt: The Soule is not palpable nor can not be ſene nor felt, but both being together now, & ſhalbe after the generall Resurrection in time to come, doth & ſhal doe, ſeеле ioy or paine. &c.

It is not the soule onelie doth make a man, nor þ bodie of a man is a man, but soule & bodie connered or ioyned together maketh a man: & the one decepered frō þ other be of ii. natures as I haue ſaid, vnto the time that they do meet again at the

day

day of dome. Therefore let euery man in this life so prouide by y merite of Christes passion, that soule & bodie being perfect man, may enter into euerlasting ioy & glory, to be in heauen with God. The electuary of Geimnis: and the confection named Alchermes be good to comefor y soule of the spyrites of man, soule and body being together heere in earth.

The 23. Chapiter doth shew of a mans mynd.

**A**nimus is y latin word. In greeke it is named Thimos. A mynde In English it is named a mans mynd. The mynd of a man is very mutable and inconstant, more in one man then in an other, but the most part might be amended.

The cause of this Mutabilitie.

This mutabilitie doth come thorow wauering & incōstant wittes, lacking loue & charity to God, to a mans owne selfe & to his neighbour, regarding moze other sensualitie, or prodigalitie, couetis or lucre, the the wealth & profit of the soule. Pea, y mynd of man is so occupied about worldy matters & busines, that God and the soule of man is forgotten, by the whiche great daungers foloweth.

A remedy.

Fyrist let euerie man reconcyle himselfe in and to God, and not to set by the world, but to take the world as it is, not being parmanent no abyding place, but to live as one shuld dye euerie houre. And if a man haue this memorie, he will not be mutable, nor set by the world, but constant hauing euer a respect to god his creatour, & to his neighbour which is every man wheresoever he dwell.

The 24. Chapiter doth shew of a byle named Antrax.

**A**ntrax is y latin word. In english it is named a Felo, & A felon is like a carbocle, but not so great in quatitie or substance.

The cause of this infirmitie.

This infirmitie doth come of a venemous matter, & other while

## The Breuiarie

A.

While it doth come of interiall cause, or of an exteriall cause. The interiall cause doth come of some evil humour, the exteriall cause doth come of some venomous stinging of a worme.

A remedy.

If it do come of an evil humour, eat Triacle & make a salue or a plaister of triacle & laye vpon the place. Or els take the white of a rawe egge and put in salt to it & beat it wel together and make a plaister.

For Antiades , looke in the Chapter named Glandule and Cherade.

The 25. Chapiter doth shew of a mans  
ars or fundement.

An ars.

**A**NUS, is the latin word . In græke it is Grans. In englishe it is a mans ars, let every man keepe that place cleane. And let no other man make no restrictions that nature would expel, other by egestion, or by ventositie. In the aforesayd place is ingedred v pyles or Emerodes, fystules, & festures, Cakers, v Poxes, & Ficus in Ano , & diuers times v longatiō which is the ars gut, doth fal out of v body, & otherwhile many men can not keepe their egestiō but sleepong & wacking they do defile themselues, for all which matters looke in the Chapiters of the prenominated infirmities.

A remedy for falling out of the fundement.

First beware of taking cold in that place. And beware of colisnes. And keepe the ars & buttokes warme. And sit not on v could earth, nor vpon stone or stones, nor vpon no harde thing, but take somewhat vnder the buttokes, but onelie for falling out of the longacion, or ars gut , but for al other infirmities that may be in the longacion ingendred.

For falling out of the longacion.

Take of Pyrilles. iii. vnces, of Juniper cut in smal pieces iii. vnces, seeth it in water and wash the place . And after that make a perfume of Juniper & sit ouer it. Or els make a perfume of Benguin, Pyre, or Frankensence . Or els take the

# of Health.

the inward rine or barke of an Oke, steech it in water with Galls & washe the place, & drinke of Galbanū with stale ale, and lay the substance of it to þ navel, it is good for the falling of the moder. And for these impediments in a mans fundermet or ars, it is good to anoint þ place with oyle of linsedes.

## The 26. Chapiter doth shew of an hot Ulceration in the rough of the mouth.

**A**Phæ, is þ greke word. Alcola, is þ barbarus word. And Ulcer. Ulceracio in palato be the latin words. In englishe it is named a hot Ulceracion in the rough or palat of þ mouth.

The cause of this infirmitie.

This byle, or ulceracion in the palat or rough of the mouth, is ingendred of a hote stomake, fuming and metting with reume at the vnels in the rough of the mouth, and that is the cause of this impediment.

A remedy.

First qualifie the hote and the vaporous fumositie of the stomake, & the reume the which doth descend out of the head to the vnels, as it doth appere in the Chapiters named Stomachus, and vnele. And whosoever that will haue helpe for the mouth, or for the tongue, or for the eares, for the teeth, for the nose, for the eyes, or for any dolour or payne, the which may be in these parts or places, let them vse otherwhile Sternutacions, and pilles of Cochæ. And once or twise a moneth, let them vse gargarices to exhaust and drawe out the reume out of the head, þ which reume is the cause of many infirmities in mans bodie, as it doth more largelyer appere in the Chapiter named Reuma.

For Anathomia, looke in the Introduction of knowledge.  
For Apepsia, looke in the Chapiter named Gruditæ.

## The 27. Chapiter doth shew of a mans appetide.

**A**Petitus, is þ latin word. In English it is a mans appetide to meat. Ther be diuers appetides, some be naturall and

A

## The Breuiarie

Appetide and some be unnaturall. And one appetyde is without or-  
der, and that is when a man would eate and cannot. And  
some haue lost their appetyd that they haue little stomake  
or none to eate any meat. A naturall appetyd is to eate in  
due order and due tyme, after a digestion. An unnaturall ap-  
petide is to eate and drinke at all times without dewe or-  
der, or to desyre to eate rawe & unlawfull thinges, as wome  
with child doth and such like.

The cause that a man hath lost his appetyde.

The cause of lesing of a mans appetyd is that the stomake  
is replefed with euil humours. And it doth come either throu-  
gh sicknes, or els it comineth of to much drinking in y mor-  
ning, or els it doth pronosticate sicknes to be with in thys  
tyme.

A remedy.

First refraine early drinking, than purge y stomak with  
pills of Cochis, and use to eate the confection de aromatibus,  
and so is the sirupe of Wormewood good for that matter.

A remedy for women that haue unlawfull lustes  
I haue knownen y such lustes hath bene put away by smel-  
ling to the saour of their owne shooes, when they be put off.  
In such lustes it is best y wome haue their desire if it may  
be gotten, for they shall never take surfeit by such lustes.

The 28. Chapiter doth shew of the Apoplexi.

Apoplexi

A Poplexis, Is the græke word. Apoplexia is the Bar-  
barous word. In latin it is naed Percussio. In english  
it is named a sodeyne striking downe, taking away a  
mans wit, reason, and mouing.

The cause of this infirmytie.

This infirmytie doth come of a cold humour, the which  
doth opilate or stop the ventrycles of the brayne, and doth fill  
the celles of the head. And some say it is a cold and a grosse  
Apostumacion that lyeth in the hinder part of the head.

A remedy.

First

First purge the head, & vse this sternutacion. Take of  
Elibozus albus, of Peper, of Castory, of each. ii. drames, make  
pouder of it, and blowe or snusse a little in the nose thyyles.  
And vse clisters and fricacions with salt & warme vineger.  
And vse Drimel diuretike, & Drimel squilitike, & purge the  
matter with Perarussi, or els with Peralogodian. And the  
medicines þ which doth serue for Epilepsia, whiche is named  
in English the Falling sicknes, or the soule euill, will, serue  
for this sicknesse

The 29. Chapter doth shew of impostumes generall.

A Postema, is the latin word. In greeke it is named A- Apostūc.  
postuma. In english it is a postume. A postume is no  
other thing but a collection or a running together of euil hu-  
mours. And some be interiall, and some be exteriall. The in-  
teriall Apostumes either be in the head, in the stomake, in  
the lunges, in the spleene, or in the bowels. The exteriall  
apostumes be in the flesh, vnder the skin.

The cause of this infirmitie.

All apostumacions do come by corrupt bloud, or els by con-  
geyled fleume, or fleume vnnaturall. Or els by coler, or els  
by melancoly. If the impostume do come of corrupt & infecti-  
ous bloud, then the impostume is named Hegmon. And if  
it come by congeyled or vnnaturall fleume, the impostume  
is named Zumie, & some do name it Zumma. And if þ im-  
postume do come by coler, þ impostume is named Herisipula.  
And if þ impostume do come of melancoly, or coler aduisted,  
þe the impostume is named Cancri or Scliros. Yet there be  
many other impostumes þ which do come of mixt humours,  
as the botch & byle, and such like. These impostumes that be  
interiall and can not be seene, be more periculus þe they the  
whiche a man may see and feele. For this matter and for a re-  
medy, looke in the proper names of the impostumes, and spe-  
ciallie in the Chapter named Suffocacion or Suffocacio.

# A

## The Breuiarie

The.30. Chapter doth shew of the Citryne  
water in manns body.

Citrine  
vvater.

**A** Qua citrina be the latin words. In English it is na-  
med citrine water, like the colour of an Oxe which  
is engendred in the body. In greeke it is named Hidor me-  
dicon.

The cause of this impediment.

The cause of this impediment commeth of superabundance  
of Citryne coler and euill humours.

A remedy.

Use pilles of Mesereon ii. times in a wakte. And beware  
of eating of broiled meates, of fried & burnt meates, & of all  
maner of meates that is dryed in y smoke, & of crusts of bread  
of pie crustes, & cake bread, & sodden bread & sower drinke.

Sore eyes

The.31. Chapter doth shew of a sore in the eyes.

**A** Rgemata is the barbarous word. In greeke it is named  
Argema. In English it is named a sore in the eyes, for  
a white doth grow ouer the black of the eye, & the white  
of y eye is red. In latin it is named Albugo or Nebula.

The cause of this impediment.

This impediment doth come of reume, and of corrupt blad,  
the which doth distill out of the head of the eyes.

A remedy.

First purge reume, as it doth appere in the Chapter named  
Reuma, & than make a plaister with the white of ii. egges, &  
beat it well together, & than put to it a little hony, and after  
that put to it flere or two, & to bedward lay it ouer thy eyes,  
& let it lye al night, & in the morning wash the eyes w cold  
water, & a syne clout, do this. iii. nightes one after an other.

The.32. Chapter doth shew of the gout

Arthetickē.

The gout **A**rthetica is the Phisick word. In latin is named Mor-  
arthetike. **A**rbus articulare, and in greeke it is named Articulatis: The  
Barbae

Barbarus word is Gutta artetica. In english it is named the Arthetike passion, or the goute Arthetike, it is a Payne or a passion of y ioyntes, for it will runne from one ioynt to another, for y matter or the humour is so subtil that it wil descend and ascend into the ioyntes, & otherwhile the Payne is so behemist that it wil breake y ioyntes. And this is named the very gout, ther be other kindes of goutes named Chiragra, Podagra, Sciatica, as it doth appere in their Chapters.

The cause of this infirmitie.

This infirmitie either it doth come of corrupt bloud, or els of a slematike humour, or else of a colericke humour, if it do come of bloud or of reumaticke slemme, y place wil s wel & be red, & the veine wil be ful, if it do come of coler, y place doth not s well greatly but is dry, & the place wil pricke & burne.

A remedy.

First beware of contagious meates & drinke, as new ale, new bere, read wine, new hot b'read, oysters, Eles, muscles, salmon, dog fysh, raye or thornebacke, fresh beso, water soules, geose and ducke, & such like, be not costiuie, & vse yētē purgacions, & beware of ryot & late drinking, & taking of cold on the fete, or going or ryding wet shodde or booted. Than vse stupes, & these oyles if the matter come of cold humours, the oyle of Walnuts, Oleum blyatinum, Oleum philosophorum, and Oleum de lapide gagatis. If y matter do come of heate, than is good Oleum de Ranis.

The 33. Chapter doth shew of the eye  
when it is bloud shot.

**A**TARSATI is the Arabi word. In latin it is named Macula. In english it is when the eye is bloud shotten, and some say it is a blemish in the eyes.

The cause of this infirmitie.

This impediment doth come by a stripe or a blow or some other casuall hurt by some euill chaunce, or els of some euill humour, loke for this matter in the chapter named Macula.

A

## The Breuiarie.

in the Extravagantes.

A remedy.

Take the white of ii. egges, and beate it too a waterish spume, than put in tow , & iii. nights one after an other lay such plaisters ouer the eye or eyes, & in the meane space hāg ouer the eye or eyes a grene sarsenet, & plonge the eyes in cold water.

The 34. Chapter doth shew of Arters.

Arters

**A**rteric is the grēke word, and the Latin word. In English it is named Arters. Arters be like veines, in the which be the vital spirites, having their beginning of þ hart. And vpon the arter doth lie þ veines, except it be in the backe, whereas a great arter named Trachea, doth lye vpon the veine. To the arters doth fall displeasures , as by brosing, lifting , and otherwise hurting them, for such mat-ters vse to annoynt the body with oyle of Turpentine.

The 35. Chapter doth shew of pushes and whelkes in the head.

**A**sphati is the grēke word . In English they bee named whelkes or pashes , the which be red , and they be in þ rootes of the haire, and in the skin of the head. And there be two kindes, the one is moist, and the other drye.

The cause of this infirmitie.

The pushes which be drye commeth of coler adusted, and they the which be moist , doth come of corrupt bloud mixte with fleume.

A remedy for dry pushes.

Take of Camomil an handfull, of Fenugreke an vnce, of Rose leues an handfull, sech this in white wine & wash the head. v. times at night. Oþ els take þ oyle of Linsede. ii. vnces and annoynt the head. vii. times.

A remedy for the moist pushes or whelkes.

Take

Take the rust of yron the which doth lie about y smithes handfile ii. vnces, of Brimstone an vnce, of the pulpes of co-lequintida halfe an vnce, beat this together and put it into a pinte and a halfe of white vineger, and wash the head thre or four times withit. Or else take Arsneke and mortifie it ii. vnces, mixe it with grece and with the oyle of Bayes, and anoint the head thre or four times.

The 36. Chapter doth shew of wormes in a mans belly, named Astarides.

**A** Starides, is the Greeke word. In English it is litle smal wormes, the which most commonly doth lye in the lon-gacion otherwise named the ars gut. And ther they wil tickle the fundement. Wormes.

The cause of the breeding of such worms.

Such wormes be engedged of coler or of flegmatike humours.

#### A remedie.

The vsage of eating of Garlike doth kill all maner of wormes in a mans belly, as it doth more largelier appeare in the Chapter named Lumbrixi. Or else take of the iuyce of Lauander cotten & put to it the pouder of wormesede, & drinke it thre times cuerie morning fasting, & drinke not an houre or two after.

The 37. Chapter doth shew of the putrifying of the flesh.

**A** Schachilos is the Greeke word. The barbarus word is Putrify-named Aschachilis. In English it is putrifying of the ing of the flesh, for in some men the flesh shalbe putrified & corrupted to the bone or bones, Achachilos commeth of two words of Asia, the which doth signifie in the Arabic tongue corrupti-on. And of Chilos, a Greeke word, which is to say, iuyce.

The cause of this infirmitie.

This infirmitie doeth come of a venomous matter as by some melancolie humour, or by stinging of a venomous

# The Breuiarie

worme by serpent.) ¶ A remedy.  
 First take þ dregges of wine & mire it with an vnce of the powder of roch Alomie, & wash & scour þ place with it, than take of þ bran of beanes, & the bran of barley. ii. vnces, of the seedes of Nettles made in powder an vnce, mire this together with þ juice of wormewood & hony, & make a plaister. ¶ Orls take þ oyle of Roses. iiiii. vnces, of ware. ii. vnces, incorporate these together: and whā it is cold, put to it. v. vnces of ceruce that is washed. Than take of þ powder of Henbæ sèdes the weight of. xii. d. of black popy seedes made in powder þ weight of. xii. d. & make emplaisters of this & lay thē to þ soze place. Also for this matter is god Anguentum egyptiacum.

¶ For Asse, looke in the Chapter named Niceta lopis. The. 38. chap. doth shew of one of the kinds of the hidropsies kindes of hidropsies. **A**stites or Asclites be þ greke word. The barbarus men do name it Alchites or Asclites. In english it is of the kindes of hidropsies, & is engedred in þ belly, for þ belly wil bol & swel, & make a noyse as a bootel halfe full of water.

The cause of this infirmitie. This infirmitie doth come of superabundance of water in the belly. For looke as the Timpany commeth of wind, so doth this sicknesse come of abundance of corrupt water.

A remedie. First vse Trocis. de lacea, & vse purgaciōs & clisters & suppositors. And if it be ouergrowing there is no remedy without incissiō or cutting þ belly. And in this matter ther must be of couisel expert phisiciōs & chirurgiōs, þ which be expert in incision. And after þ to wash the guttes in white wine, & than to stich vp þ place againe & to minister salues according to the matter: & let the pacient vse a precise diet in meates and drynkes. First not to drink no new ale, nor new bære, nor syder. Also the pacient must refraine from eating of new bread, & sodden bread. Also to abstain fro al maner of white meats, specially hard cheese, & in no wise to eate any sort or kinde of nutes. Also þ pacient must not eate no maner of fruits, nor no other thing þ which ingēder wind: also þ pacient must abstain from

from al kind of shewes & potages. Also not to eate fresh bœfe  
& al other stirring meates, as all maner of watercules as  
wel wild as tame. And þ paciet must abstain from eating of  
Eles, samō, fresh heitig, dog fish, ray, thornbacke, & other such  
like fishes. Also salt meates is not good, & no more be beanēs  
& peso for any man or womā hauing this aforesayd sickenes

¶ The 39. Chapter doth shew of Asmaticke persons,  
the which be short winded.

A Sthma is the greeke word. Alma is þ barbarus word.  
Anhelosi or Suspiciosi, or Constrictio anhelitus, be the latin words. In english it is named Shortnes of wind.

The cause of this infirmitie.

This infirmitie doth come either by Viscus or tough cleume  
being in þ pips, or els by some apostumaciō in þ pipes, or els  
ther is some fault in the lunges that the lunges is putrifyed.

A remedie.

A cōfection of muske is good. Also loch de pino, loch de squilla,  
loch alfesceta be good, & so is þ sirupe of Isole, & the sirup of  
Calamint. For I haue practised these things, & haue sped wel.  
First I haue made a pisan vnder this maner. Take of Enu  
la cāpāna roses, picked & made clene, & cut in slices. viii. vnces  
of þ rots of fencl washed, & þ pith pulled out. vi. or. vii. vnces,  
of Anes sedes half a pound, of figs halfe a pouid, of great relos  
þ siodes pulled out a quartrō of a pouid, of Ilop iii. god hand-  
fulls, of barley cleansed. v. hadfulls, seth al this together in. ii. gas-  
lös of rūning water, to halfe a galō, & xv. daies I haue giue  
to my paciet morning, noon, & night. ix spōefuls at a time,  
and at the xv. dayes end I haue giue pilles of Cochée, & af-  
ter that I haue ministred Diasulfur, and haue made many  
whole. Also the confection of Philoni, of the first inuercion  
is good: And so is to annoynt the stomake with þ oyle of Phi-  
losophers, named in latin, Oleum philosophorum: And be-  
ware of Nuttes, Almons, Chese, and milke, and colo, & the  
pilles of Agaricke is good for this sicknesse.

For Achoromata loke in the Chapter named tubercula.

C.iii.

¶ 39.

A

## The Breuiarie.

For Ascelle, loke in the Chapter named *Fetor astellarum*.  
For Atrabilis, loke in the Chapter named *Cardiaca passio*.  
For Auditus, loke in the chapter named *Aures*.  
For Auriga, loke in the chapter named *Histericia*.

The 40. Chapter doth shew of a mans eares.

Eares. **A** Vres is the latin word. In English it is a mans eares,  
the which be the organs of hearing. And in the eares be  
many infirmities, as singing in the eares, apostumaci-  
on, pushes or whelkes, wormes, and deafnesse, and such like.

The cause of this infirmitie.

This infirmitie doth come of corrupcion of the braine, and  
by opilacions, and euill humours.

A remedie.

If there be any paine in the eares, the oyle of bitter Al-  
monis is good, and so is oyle of Wæne.

If there be any ringing or noyse in the head, loke in the  
chapter named *Tinnitus aureum*.

If there be any ventositie in the eares, instil into þ eares  
the oyle of Hardine.

If there be any deafnesse in the eares, loke in the chap-  
ter named *Surditas*.

If there be pushes or whelkes in the eares, loke in the  
chapter named *Pustule*.

If there be wormes in the eares, loke in the chapter na-  
med *Wermes*.

If any Apostumacion be in the eares, the oyle of bitter  
Almonis is good.

If ther be any other impediments in the eares, you shall  
 finde it out in the chapters of this booke.

Put nothing into the eare that is colde, but let it be a  
little warme.

Thus endeth the letter of A. And here  
followeth the letter of B.

The

The.41. Chapter doth shew of a stutting or stammering.

**N** Albucis is the latin word. In English it is named Stutting Stutting or stammering. In grecie it is named Magil- stamerig. lali or Ar.cinoglosi.

The cause of this infirmitie.

This infirmitie doth come thre maner of wayes, one doth come by nature. The other doth come by humiditie of the seneues of the tongue, and the third comineth to be in the companie of a stutter or stammerer.

A remedy.

First as stutting that doth come by nature, it can not be holpen, except it be reformed in youth by some discrete tutor. If it do come with being in the company of a stutter or stammerer, a man must refraine the companie of a stutter. If it doe come by the humiditie of the senowes, this is the remedie. Take Basil an handful, of Couselippes an handful, seeth all this together in white wine, & drinke of it morning, none, & night, thus continue xv.daisies. Or else take vi.or vii.figges, or vi.or vii.faire grains of Castorie, beat this together with clarified hony: and then diuers times put the quantitie of a Pint vpon þ tongue, & vse thre times a weeke of gargarice.

Foz Barba, leesing of the haire of the beard, looke in the chapter named Alopecia.

Foz Basilica, looke in the chapter named Principal veine or Mediana.

The.42. Chapter doth shew of a greedie appetite.

**B** Vlimos is the Græke word. Bolismus is the barbarus word. Ingens fames be the latin words. In English it is named a great hunger, how be it when these the which hath this impediment, if they doe eate gredely a morsell or two, they be satisfied.

The cause of this infirmitie.

This impediment doth come of a colde stomake.

A re-

**B**

# The Breuiarie

A remedie.

In this impediment I do aduertise al men and women, first to vse odoriferous & redolent sauours, as Amber de Grece, Storax, Calamint, Lignum Aloes, Clones, Lapdanum, and Nutmegges. And to this reuocate inordinate appetid. I wold that a Cockerell or a pullet might be sodden or rosted, & wþ butter and vineger asperged, with the premisses, & to drinke to it Muscadel or Basterd, or Elegant, but in any wise see that the body be not constupated, so þ the pacient may haue dayly a naturall egestion, other by course of nature, or else by suppositoys, or else by some other easy purgacions.

The 43. Chapter doth shew of a horsnesse.

**Horsenes** **B**RANCHOS is þ greke word. Branca, is þ barbarus word. In latin it is named Rácedo, in english it is named horseunes  
The cause of this impediment.

This impediment doth come of reume disending from the head to the throte. And some say it is a reume descending frō the head to the cheekes or throte. And some do say it may come by opilacions.

A remedy.

For this matter first purge slevem, vse gargarices, and ster-nutacions, & vse pilles of Cochere, & vse to drinke buttred ale, or buttred beere, & for a space which is to say, iii. or iiii. daies, keepe the pacient warme, that he do not come into the open ayre, and let there be a good fyre where the pacient is.

The 44. Chapter doth shew of a push or  
an impostum in the eye.

**Aposiue** **B**OOTH is the Arabi word. In latin it is named Pustula in the eye. **B**oþ Appostema. In english it is named a push, a wheale, or an impostume in a mans eye. And ther be some auctours sayth that it is a little white whelleke or wheale in the face, named as I do thinke, an ale poek. And some auctours say it is a wheale in the meyth or tongue.

The

## B of Health.

22

The cause of this impediment.

This impediment doth come of late drinking or sursetinges disorder or diet in drinking of wine Strong ale or beere out of due time.

A remedy.

First vse temperance in drinking to late, than take of the ashes of wylowes, and mix it with vineger & wash the place. O<sup>r</sup> els take of the bran of Cogle and myre it with y<sup>e</sup> iuice of Radish, and wash the place. O<sup>r</sup> els take of the pouder of Radish mixe it with vineger and wash the place with a fether, or a fine linnen cloth.

The 45. Chapter doth shew of an impostume growing in the throte or necke.

**B**ocium or Nauta be the latin words. In english it is a Apostue swelling the which doth grow in the throt & in the necke.

The cause of this infirmitie.

This infirmitie doth come of reume distilling from the head to the aforesayd places, it may come of corruption of bloud. And ther be two kindes, the one is naturall, the other is accidentell, naturul bocions cōmonly children hath, & so hath yong persons that be full of reume, accidentall bocions commeth to age, or by mischaunce.

A remedy.

First eate no putes, nor hard cheese, nor fresh biefe, and vse the medicines, the which be in the Chapters named Sephiros and Scrophule.

The 46. Chapter doth shew of a mans codde.

**C**ontra testaculorum be the latlin words. In english The Cod. it is a mans Codde, in the which diuers times doth ingēder diuers diseases, as y<sup>e</sup> thrē kindes of hernies and otherwhile y<sup>e</sup> siphat is relaxed or broke, that the Guttis of manne doth fall into the Codde, and then it is named a Rupture. And otherwhyle y<sup>e</sup> Stones may be inflated and

B

## The Breuiarie

and inflamed and swollen. A remedie for all the which lyke  
in the Chapters of the aforesaid sicknesses and infirmitiess.

The 47. Chapter doth shew of a mans armes.

An arme. **B**RACHIUM is the latin word . In English it is a mans  
Barne, the armes of man may haue divers impedimentes,  
as the gout named Chiragra. Also in the armes may be  
aches, in the ioynts and bones, for the goute in the armes,  
lyke in the chapter named Chiragea, and for aches & peine  
in the armes, vse seare clothes that be attractiue . Or else  
take the oyle of Turpentine and mixe it with Aquauite, &  
anoint the place or places.

The 48. Chapter doth shew of an impostume,  
or swelling in the face.

A swel-  
ling in the **B**RIGA is the latin word . In English it is named an  
impostume or an inflaciō, the which is in all the whole  
face of man . Some doctours doth name this infirmitie  
Ruonia. And some doe name it Gutta rubea. There is great  
difference betwixt Gutta rubea and Gutta rosea, for the cau-  
ses of the infirmitiess be not lyke, as it shall appere in this  
Chapter, and in the Chapter of the other infirmitie or im-  
pediment named Gutta rosea.

The cause of this infirmitie.

This infirmitie doth come of a venemous matter ascending  
out of the stomake meeting with reume that would descend  
or distill out of the head. And the one ascending & the other  
descending, & meeting both together, vehemently doth cause  
the vapors to breaue out, and doeth make apostumacion.

A remedie.

First for this matter **S**lebothomie is verie good, and so be  
purgacions of pilles of Fumifer, and the pilles of Cochee.  
Also the sirupe of Pumifer is good to take of it, morning &  
euening. And the medicines the which be in the Chapter na-  
med Andromia, be good for this impediment.

The

The 49. Chapter doth shew of a grosse impostume named Bubo.

Bubo is the Latin word. In english it is named a grosse A postum. impostume. And there be certeine kindes, some be pestiferous, and some be not pestiferous.

The cuase of this infirmitie.

This infirmitie doth come vnder this maner, grosse fæding doth make grosse humours, and grosse and corrupt humours doth make many diseases, specially it doth ingender this aforesayd infirmitie.

A remedy.

If this infirmitie doth come of a pestiferous matter looke in the chapter named Carbunculus. If it do come of no pestiferous matter. First take a clister, or a supposito, or some easie purgacion. And after y take of oyle olive an vnce, mixt with bay salt, and lay it ouer the soze. And after that if it doe not breake, make an incisio or a corosive. And then vse salues w̄ tētes attractive. And y matter abstracted which is the cause of the anguise or paine, then I do say as the Philosopher doth say. Deficient causa deficit effectus, that is to say, take away y cause, or els the cause lacking, the effect is to no purpose. Or els take the matter as thus. Take away the cause of y sicknes. And y sicknes can do no harme, but health shal follow. And the cause not take away of the infirmitie, y sicknesse must nedes remayne and continue in the body, or els in some perticular member it must remayne or rest.

Thus endeth the letter of B. And here followeth the letter of C.

The 50. Chapter doth shew of an infirmitie the which is concurrant with an hydrophy.

C Acecia, or Cacexia, or Catheisia, be y grecke words. In Latin it is named Mala habitudo. In english it is named an euil dweller, for it is an infirmitie concurrāt with An euill dweller

C

# The Breuiarie

With the hidriopisies.

The cause of this impediment.

This infirmitie doth come thorow euill,slacke, or slow digestion.

A remedy.

Use the confection of Alkengi, and keepe a good diet, and beware of drinking late, & dring not before thou do eate somewhat, and vse temperate drinckes, & labour or exercise y body to sweat. I was in this infirmitie, and by great trauaile I dyd make my selfe whole, more by labour than by phisicke in recytes of medicines.

The. 51. Chapter doth shew of a mans heeles.

A mans  
heeles

Alcanei is the Latin word. In English it is named the heeles of a man or woman, the whiche may diuers tyme haue infections, as the gout, straying, the cramp, the kybes, and such like.

A remedy.

First kepe the feete from colde, & then take of oyle of netes feete & put to it a little oyle of Turpentine anoint the heeles diuers times & ofte. Or take of Fenel. ii. handfuls, of smal age. ii. handfuls, of Malowes. iii. handfulls, seeth this in wine or dregges of wine, & put thereto Dere suet, & wash y heeles ofte. For Calculus, looke in the Chapter named Nefresis.

The. 52. chapter doth shew of the  
pipes of the lunges.

Pipes of  
the lungs.

Anales pulmonis be the latin words. In english it is named the pipes of the lunges, or the canes of the lunges, the which diuers times be opilated or stopped.

The cause of this opilation.

There is nothing that doth opilate or stoppe these canes or pipes, so much as viscus fleume doth.

A remedy.

First eate no maner of fyshes nor sinewes, the which will adhere

adhere or cleue to the fingers in y eating, drinke no redde  
wine, nor thick or muddy ale or brewe, specially if it be new,  
eate no new bread, nor Alimens, nor Nuttes, nor white  
meates nor costes. And for this matter either eate Garlike  
or else Loçanum de pino. And a P̄tysane is very good, & tha  
take a dram of pills of Cochée, or else some equiuolent pur-  
gation, and beware of to much venemous aches.

For Cacexia, looke in the Chapter named Tacecia.

The. 53. Chapter doth shew of a canker.

Cancer is the latin word. In english it is named a Canker, the which is a sore which doth corode and eate the  
flesh, corrupting the Arters, the veines & the sinewes  
coroding or eating the bone, and doth putryfie and corrupt  
it, and then it is seldome made whole.

The cause of this infirmitie

This infirmitie doth come of a melancholy humour, or  
of a Coleryck humour aduised, or it may spring of an hurt  
or a harme taken, and not loked vnto betyme; doth syngle  
and festure.

A remedy.

If the bone be blacke there is no remedy, but to cut of the  
bone flesh and all, specially if it be the arme or legges, if  
the bone be not putrified, first scour y cancerous place thre  
or. iiiij. dayes with white wine. After that take burnt lead &  
mire it with the oyle of Roses, and annoynt the place diuers  
times & vse pilles named Pillule Inde. And after that take  
of white Poppy an vnce, of Opium and Henbane, of either of  
them a dram, of Gumme arabick halfe an vnce, of the oyle of  
Roses. iiiij. unces, incorporate this together and anoint the  
Canker ofte. Or else vse the oyle of Juniper. Or else take of  
Terre sigillate, of boole Armoniate of eche an vnce, of Ce-  
ruse of Muscilage, of either halfe an vnce, compound al this  
together with y iuge of Letuse, & the water or juice of houle  
leke, and vse Perologodion, and the confection of Damech.

C.

## The Breuiarie

The. 54. Chapter doth shew of swellinges

**C**ancrena is the Latin word . In English it is a swell-  
ing the which may be in euery member in a man, ha-  
ving a greenish colour or els a black colour.

The cause of this infirmitie.

This infirmitie doth come of melancholy humour if it be  
blacke. And if it be greene it doth come of cytrine colour.

A remedy.

**T**In this matter purge coler and melancholy . And for this  
matter Sflebothermy is good, if so be strength & age wil per-  
mit it, & take of hony halfe a pint, the white of iii. raw egges,  
of barley an handful, incorporat this together & make a play-  
ster . O; els take of Rapes. iii. vnces , stamp them together  
with hony and playsters.

The. 55. Chapter doth shew of a canine  
or a dogges appetite.

**C**Aninus Apetitus, be þ latin words. In english it is na-  
med a canyne or a dogges appetite, or it may be named  
an unsaciable appetite to eate. In greek it is named A-  
chinodis otexis, which is to say in latin, Canina appetencia.  
In english it is named as I haue rehersed.

The cause of this infirmitie.

There be two kindes of this infirmitie, the one doth come  
of a melancholy humour, ascending from the splene to the ori-  
fice of the stomake , or els it may come of a colde distempe-  
raunce of the stomake. The other kind doth come thorow a  
hot liver, and a hot stomake. And thus shall you know the  
one kind fro the other if it do come of a melancholy humour,  
a man shall haue a running stomake to eate whatsoever he  
can get. And when þ stomake is ful repleted, then it is trou-  
bled, and then the patient is prouoked to vomittinge.  
And after that the stomake is so envacuated or emptye,

then

A canine  
appetyde.

then the pacient doth fall to eating againe. There is another canine appetite, which is, when a man is euer hungry & is never satisfied, nor is not wel but whē he ts eating or drin-  
king, ignorant men will say that such persons hath an eaton  
in the belly.

A remedy for the first impediment.

First purge melancoly with Dianese & the stomake, & the  
use to eate fat meates, as Goose, Pyg, and such like, & drinke  
good drynkes. And if it do come of Fleume, let the matter be  
digested w̄ Organū & Calamint, & with Anis seedes, & Fe-  
nel seedes, & purge the matter w̄ Verapigra or such like. And  
use to eate meates þ which ingēder fleume, as potage made  
of milke and appels and such lyke.

A remedy for the second impediment.

First rectify the Liver & stomake frō their caliditie or heat,  
and use grosse meates, as Besse, Beanes, hard egges, tripes,  
podings, & such like, & anoint the backe & the stomake with  
oyle of Mytilles, or the oyle of Roses, or the oyle of Sun-  
macke. And for this impediment use no sauces, specially sowre  
sauces that doth prouoke an appetyde.

For Camo looke in the Chapter named Combustio.

The 56. Chapter doth shew of the haire of a man.

C Apillus or Capilli be the latin words. In greeke it is Haire.  
named Thrix. In English it is a haire of a mans head.

Crinis is the latin word for a womans haire. Pili is the  
latin word for beastes haire. And all maner of haires be in-  
gendered and doth come of a grosse matter or fume being hot,  
wherefore this comon prouerbe is vsed in latin, that Vir pi-  
losus semper est luxuriosus, that is to say, man that is full of  
haire is euer venerious, vnlesse grace (as I say) worke aboue  
nature. There be. vii. principall colours of haires. There is  
first alborne haire, yellow haire, red haire, black haire, selen-  
haire, gray haire, & white haire. Alborne haire, & yellow haire  
commeth of a gentill nature, grounded vpon a god cōplexion.

# The Breuiarie

which is bloud, slyren haire is engendred of aleume, thered haire is engendred of the multitude of grosse humours, specially of grosse bloud. The blacke haire commeth of cole-rick humours mixt with melancholy humours. The graye haires do come of the defection of naturall haire, or else it doth come of corrupt aleume. Every haire hath a hole, and beside every haire is a pore wher the sweat doth come forth. The haires of man haue divers impediments, it may bee eaten with wormes, it may fall of, it may stinke.

The falling of the haire, looke in the Chapter named Alopecia.

## A remedie.

If y haire be eaten with wormes, take a pint of white wine & stampe iii. heades of Garlyke with ii. handfuls of wormewood & boyle al together and wash the head. Or els an oyntment named Psilotum: Or els desolute an vnce of Aloes cabash in a pinte of wine and wash the head ii. or iii. times.

To make haires to grow and that they shall not fall,

Take of the oyle named in latin, Olium costinum, & anointe the head with it ofte.

## To make haires to fall.

Take of arsnecke an vnce, of unslaked lyme halfe an vnce, myre this together with vineger, and washē or anoynt the place divers tynes. Or else take of the oyle of Henbane, or the oyle of Mandragor of each halfe an vnce, compound this with the bloud of a backe or a fylter mouse, and anoynt the place.

The 57. Chapter doth shew of a mans head.

The head. **C**Apud is the latin worde. In greeke it is named Cephalē. In Englishhe it is named a mans heade, the which is the seate of the soule, and therefore when the head doth ake, all the body is out of temper. In the head may

may be many infirmitie, as the Apoplexi, the Ecceomy,  
the Phlegm, the Head, the Phrenises, the falling sicknesse,  
and divers other infirmites beside aches, as it shall appere  
in their Chapters. As for aches in the head be many. First  
ther is an ache v which doth come by extreme labour. There  
is an ache the which may come by superabundance of regime.  
Then is there ache the which doth come by extreme colde.  
There is an ache v which may come by ariditie or drynesse  
in the head. There is an ache the which may come by a bilous  
humour or by some Apostymacie. There is an ache v which  
may come by or thorow dronkennesse. There is an ache in  
the head, v which may come by ventositie. There is an ache  
the which may come by a blow, a strype, or a fall, or any  
great hurt in the head. There is head ache, the which may  
come by any maner of feuer, and by other certaine sicknesse.  
And besides al these aches may be in the head thorow the ca-  
liditie or heate of the sunne, or by insensiporancy of the ayer  
corrupted. And it may come by the euill operation of the pla-  
nets and signes.

A remedy for all these premisses.  
except dronkennesse.

First use in all thinges temperaunce, and an order in all  
thinges, rule the body that it fall not into infirmitie, and  
purge the head oft with gargarices and with Sternutacions,  
with pilles of Cocher, Pillule aggregate, Verapigra Galeni,  
or Peralogodian rusti, or Peralogodian, & Aqua mel is good.

The 58 Chapter doth shew of a carbunculus or  
bocle or botch, & smal bus bould tylle

**C**arbunculus is the latin worde. Altoin is the Arabie Carbocle  
worde. In English it is named a carbocle or botch, car-  
bunculus, is derived out of a word of latin named car-  
bo, the whiche is a cole in english, for this infirmitie hath the  
propertie of a cole v is hot burning, for a Carbocle doth hurt  
and

# The Breuiarie

and prick. For this matter loke in y chapter named Altoin.

The 59. Chapter doth shew of the sicknesse of the prysons.

Sicknes of the prison. **A**rcinoma is the greeke word. In English it is named the prison sicknesse of the pryson. And some auctours doth say that it is a Canker, y which doth corode & eate the superiall partes of the body, but I do take it for the sicknes of y prisō.

The cause of this infirmitie.

This infirmitie doth come of corruption of the ayre & the breth & filth the which doth come from men, as many men to be together in a little romē, having but little open ayre.

A remedy.

The chiese remedy is for man, so to liue, and so to do, that he deserue not to be brought into no prison. And if he be in prison, either to get friendes to helpe him out, or els to vise some perfumes, or to smell to some odiferous sauours, and to keepe the prison cleane.

For Cardiaca loke in y Chapter of bernes named Apē Diana.

The 60. Chapter doth shew of a canker in a mans nose.

**C**aoker. **A**rcinodes is the greeke word. In Latin it is named Cancer in naso. In English it is named a Canker in the nose.

The cause of this impediment.

This impediment doth come of collyr adusled, mixt with corrupt blood and reume; for reume is the caise of many impedities.

A remedy.

First mudifie the place with white wine & roche alone, & then if ther be any dead fleshe, corode it with Aqua ardēs or with Aqua fortis, and than take of hony halse a pint, of the white of iii. egges, of barley bran, an haful, incorporat this toge-

together and make a plaister, or els do as you shal finde in many places of this booke of other kindes of Cankers.

The.61.chapter doth shew of the Cardiacke passion.

**C**aardiaca passio, be the latin words . In English it is named the Cardiacke passion, or a passion a bout the heart, for the heart is depressed and ouercome with faintnesse.

The cause of this infirmitie.

This infirmitie doth come of enill humours the which be in the celles about the heart , it may come also of to much sweating. Also it may come of imbecilitie or weaknes of the body. And it may come of grossnes of bloud, or of melancholy if it do come of an evill humour in y celles about the heart, either it doth come of grosse bloud, or of a colericke humour. And then is there about the heart trembling with heat, the which causeth thyrist, & deepe fetching of wind if it do come of imbecilitie or of melancholy, then the pacient is in feare, in dulnesse, and sorowe.

A remedy.

For this matter vse maces in al maner of meates, & vse the confection of Aromatibus, and purge euil humours, and vse myrr and myrry company, & beware of pencifullnesse.

The.62, Chapter doth partract of  
the flesh of man.

**C**ato is the latin word . In greeke it is named Sarx but **flesh.**  
I did learne amōgſt y greeks creas, as thus to say, giue me some flesh. In greeke they say Dos so moo creas , this is no true greke although it be the common speche in greeke. There be many maner of fleshes as euery man doth know, but I doe not pretend to speake of no other fleshe, but of the flesh of man, the which may be putrified and corrupted , as

## C

*The Breuiarie*

By Hydriopisies and putrifysing of the bloud, if the fleshe be in temperance and not corrupted, naturally it is hose and moyt, if it be putrified with any of the kinds of Idropsies, loke in their Chapter, if it be infected with euill bloud, looke in the Chapter named Sanguis, and in the Chapter of Leprousnesse.

The 63. Chapter doth shew of the priuation of mans wit.

Priuaciō. of vvit. **C**Aros, is the grēke worde. Suqueth and Sabara be the Arabie wordes. In latin it is named Dormitacio Vigiliua. In English it is named priuacion of mans wit, it doth differ from a sicknes named the Letherge, for Caros doth draw the breth in, and expelleth it out, and so doth not the Letharge that can not be perceived. And the pacient that hath this infirmitie named Caros, if any man do aske him a question, he will aunswere. And the Letharge pacient can not. Also it doth differ from an infirmitie named Apoplexia, for the Apoplexy is euer with vehement aspiracions and drawing dāpely the breth. And so is not Caros.

The cause of this infirmitie.

This infirmitie doth come of a colde humour perturbating the brayne.

A remedy.

First purge rame, and kēpe the ſēte warme, & vſe ſternutations and gargaricies.

Caros as ſome men ſay is a ſurfeſt.

The 64. Chapter doth shew of one of the kyndes of the falling ſicknes.

A kinde of the fal- **C**Atalepsis or cathocha be the grēke wordes. In latin it is named congelacia. The barbarus word is named catalencio. In English it is named the Catalency, which is one of the kyndes of the falling ſicknes.

The cause of this impediment,

This

This impediment doth come of cold rume, the which doth molest and trouble the braine and head, that it doth deprive one of his wit, & doth fall to the ground, & can not moue noz stere, for as one is takē so shal he lyce, other while open eyed, & otherwhile close eied. And although h̄ eies be opē yet one shal not see, heare, nor speake, nor scarce draw any wind in or out h̄ can be perceived, for one shal lie as he were dead for a space.

A remedy.

First purge rume which is y chiefeſt cauſe of the infirmitie, and thē vſe the dyet y which is ſpecified in y Chapter named Analepsia. And in any wiſe let not the perſon or pacient be in feare, nor let him reſort wherethere there is great company, as in market places, churches, ſcooles, & great mens houſes, for ſuch thinges doth inducē al the kindes of the falling ſicknes. And ſo it doth if y pacient be vnder a baute, or a church, y is bauſted, or any other cloſe houſe, ſpecially if therē be any Charcole or ſea cole burnē & hath no vent, but that the ſume of it do enter into the body, the pacient will fall, for thiſ matter looke in the Chapters named Epilepsia and Analepsia.

The 65. Chapter doth ſhew of a deade  
or a deepe ſleepē.

Cataphora is the grēke worde. In enghilſh it is named a A deepe deade or a deepe ſleepē, or a diſpoſition to be euer ſomnōſ ſleepē, uient and heauie.

The cauſe of thiſ infirmitie.

This infirmitie doth come of a rumatike head, & ſuperabundance of ſleume.

A remedy.

First purge rume, and diſminiſh ſleume, and vſe not to much drinking of wine and ſtrong ale.

For caroli, looke in the ſecond booke named Extravagants.

For cartilago, looke in the Extravagantes in the ende of thiſ booke.

**C**

# The Breuiarie

The 66. Chapter doth shew of a Catharact.

A catha-  
ract.

**C**Atharacta is y barbarous wozde. In gr̄eke it is named Ypechime. In English it is named a Catharact; y which doth let a man to see perfectly.

The cause of this infirmitie.

This infirmitie doth come of a grosse & a waterish humour, the which doth lye before the sight, letting a man to see clearely, for he can not deserue a farre of, a crow from a man, nor a beast from a bush, and of one thing, he shall see two things, although it be but one thing.

A remedy.

First beware of any thing the which shold sume into the head, as wine, Garlike, Onions, the fatnesse of fish, and such like. Then vse gargarisacions and sternutacions, as I haue rehersed in this booke in many Chapters. And beware of costiuenes, and vse purgacions to purge the head and stomake, as pilles of Cochēe and such like.

The 67. Chapter doth shew of a Catarice or a Murre.

Murre.

**C**Atarrhos, is the gr̄eke word, caterrus is the barbarous word. In latin it is named Inundacio or Distillatio. In English it is named a Catarue or a Murre.

The cause of this infirmitie.

This infirmitie doth come of reume, the which doth distill from the head into the stomake, and otherwhile it doth make Suffocacions.

A remedy.

For a Catarue is good Dyacodion & the syrup of Poppy, and Sternutacions & gargarices be good for this matter. And if ther be any suffocacions which by strangulacion doth follow a Catarue, vse to eat Dianucū, y which in gr̄eke is named Diacordon, and Pillule contra catarrhos be very good, and beware of costiuenes, and therefore vse the aforesayd pilles. Catui be v. small spondylies, the which be v. small bones in the

the back bone.

For Catastropha, looke in þ Chapter named Anastrupha  
For Cathesia, looke in the Chapter named Cacecia or  
Caceria.

For Cathoca, looke in the Chapter named Catalepsis.

For Causos, looke in the Chapter named Febris ardens.  
Cauterisacio, is Cauterisacion, þ is to say, burning or se-  
ring with a hot yron or scale of golde.

The 68. Chapter doth shew of paine in the  
head, named the Cephalarge.

**C**EPHALARGIA is the gréeke word. Soda is the Araby word. Payn in  
In English it is named Cephalarge, or an uniuersal the head,  
paine in þ head. Some auctours doth hold opinion that So-  
da and Cephalta is one infirmitie.

The cause of this infirmitie.

This infirmitie doth come either by extreme labour or by  
surfeting, or of the corruption of the ayre, or by some ex-  
treme heate, or els by extreme colde, or drynking of hote  
wines.

A remedy.

First beware of all thinges the which doth hurt the head, as  
Garlyke, Drayons, Chibolles, wine, stooping down with the  
head, extreme labour and such like, and beware of surfeting  
and dronkennesse, and purge the head with gargarices, and  
sternutacions, and purge the heade, and the stomake twise  
a wæke with pylles of Cochæ or such like.

The 69. Chapter doth shew of a paine in the  
head named the cephale.

**C**EPALEA is the gréeke word. In latin it is named Dolor Cephale  
ingens in capite. In English it is named the Cephale, the head ache  
which is an extreme payne in the head that a man can not a-

D.v.

byde

## C

# The Breuiarie

byde no light nor no noise, and the patient doth leue to be in darke places, and his head he doth thinke doth go in pecces, & a pillow is better for the patient then a cote of defense.

The cause of this impediment.

This impediment doth come either of extreme heate, or else of extreme cold, or of some maliuolus humour.

A remedy.

First see that the pacient be not costiue. And then vse all manner of thinges the which is rehersed in the Chapter named Cephalargia. And beware of vsing to much veneficous actes, specially in sommer.

For Cephalica, looke in the chapter named Mediane & Vene.

The 70. Chapter doth shew of a mans Sculle.

**S**kull. Raneum is the latin word. In græke it is named Crani- on or Cranos. In English it is named a mans Skul, the which may be fractered or broken, or else it may be pu- trified or corrupted.

The cause of this impediment.

This impediment may come of a fall or a brole, or by a stripe, it may also come of some interiall sicknesse, or some exteriall disease.

A remedy.

First the Chirurgions must know how the Skul was bro- ken, and then shane the head, & make incision of the skin, to see aparently the Skul, then mundifie the place with white wine warme. Then take of Mirre an vnce, of Aloes Apa- ticke, two drams, of Harcocol, of Frankensence, of Sanguis Draconis, of Mader, of eche the weight of two d. incorporate all this together, and in Sandil lay it vpon the place, & after that doe as you doe in other fractures,

The 71. Chapter doth shew of the braine of man.

**B**rayne. Hrebrum is the latin word. In græke it is named Euce- phalos. In English it is a mans braine, the which is the second

second principall member in man. In the which p;incipall member doeth rest the animall spirites. The braine is cold & moist. And in it selfe it is without blond, and without filth. The beast, the fish, the foule, the which hath no braine can not slæpe. And if the braine be perced or hurt, perell of death consequently foloweth. And diuers times the brayne is inflated and hath diuers other impedimentes.

The cause of this inflacion.

The cause is, when the pores be opened out or aboue all naturall courses, it doeth let in subtyll wind, the which doth make inflacion, or els the pores opened, coldnesse descending from the brayne, is reverberated into the ventricles of the brayne agayne, & maketh inflacion which is a periculus passion, & doth put a man in peril and ieopardie of death, for the which is good the confection of Muske, & diafesseron and the electuarie of Gemmis, and pilles of Elephangyne is good to purge the brayne, & Drimell squilite compound, is good for opilacions of the brayne. And to know whether a man be infected with this infirmitie or not, one may know it by these signes, inflacion or swelling will be about the temples, and the head or face they wil swell and be redde, and the pacient shall not well heare, and an ague wyll be concurrant with the infirmitie.

A remedie.

Use vse sternutacions & gargarices. And purge the heade with pilles of Elephagine, & use the medicines the which be rehersed in this Chapter in the cause of the inflacion of the brayne.

The 72. Chapter doth shewe of the hinder-  
part of the head.

Cornix is the Latin worde. In greeke it is named Epos. The p;olis. In English it is the hinder parte of the head, in the which may bee many impedimentes, as Letharges.

Oblivis.

**C**

# The Breuiarie

Obliviousnesse, the apoplexi and such like, for the which impedimentes or sicknesse loke in their Chapters, & vse the medicines that there be specified. And beware of hurting the hinder part of the head, for the brayne doth lye there.

Chilis is the name of a bryne, the which doth spring out of the liuer.

The 73. Chapter doth shew of an infirmitie in the eye lid.

The eye  
lid.

**C**Himosis is the grēke word. In English it is an impediment þ which is in the skin, the which doth inclose þ eye

The cause of this impediment.

This impediment doth come of a salt humour.

A remedie.

For this master gargarices be good to bring the humours another way, that it haue no recourse to the eyes, for if the salt humour haue a recourse to the eyes, it wil make a man blere eyed, beside this aforesayd impediment.

For Chinanchi, loke in the Chapter named Angina.

The 74. Chapter doth shew of the ciphac.

Ciphac.

**C**Iphac, is the Araby word. In English it is a call or a pellycle the which doth empasse about the guttes. And diuers times the sayd Ciphac may be relaxed or broken.

The cause of the breaking of the ciphac.

The ciphac, is broken thoroþ a great lift, or a fall, or a brose, or by great crying, or extreme halowing, or by leping into a saddel, or otherwise leping or straying a mans selfe.

A remedie.

For a remedy for this infirmitie loke in the Chapter named Ruptura.

For cirsocella, loke in the Chapter named Ramex.

The

The 75. chapter doth shew of carnells.

**C**herade is the greeke word. Some antours do call it Carnell Strume, and some do call it in greeke Antiades. The latines do cal it Glandule. The barbarus people do name it Scrophule. In English it is named carnells in a mans flesh, for this matter luke in the chapter named Glandule, and vle the medicines, that there be specified.

The 76. Chapter doth shew of the goute  
in the handes.

**C**hiragra is the greeke word. In english it is the goute, the which is in h handes & fingers of man. And it doth run from one ioynt to an other, as other goutes doth.

The cause of this impediment.

This impediment doth come of reume & enil diet. And there be two kindes of the gout in the hands, the one is confirmed & can not be made whole, for if it do come by kinde, so that the ioyntes be broken, the sicknesse is incurable. The other the which is not confirmed may be made whole.

A remedy.

Take of Coleworts. iii. handfulls, seeth it in a little lye with three sponefulls of vineger, & halfe a sponeful of salt, stampe all these together and make a plaister. D<sup>r</sup> els take Triacle & make a plaister of it, and lay it to the place. And marke that if þ matter do come of a hot cause, minister hot medicines. And if it do come of a cold cause, minister no hot medicins, but colde medicines, & let the pacient beware of eating and dynking of those things that be ouer hot or ouer colde.

The 77. Chapter doth shew of carnall copulation betwixt man and woman.

**C**oitus is the latin word. In greeke it is named Ochia or Synousia. In English it is named carnall copulation betwixt man and woman, & it is a natural thinge amonges beastes,

beastes, soules, and fysches, and all other thinges having life  
and doth ingender.

The cause of this naturall copulation,

This naturall copulacion doth come of three causes. The  
first is, y whan god had made man, beast, fyfhe & soule, & all  
other thinges that doth ingender; he byd them to increase and  
to multiply the world or the earth. The second cause is, that  
naturally every male desireth copulacion with his make, for  
the Philosopher sayth. Every like desireth to haue one like  
to him, for and if any copulacion be had with unlike, then is  
engendred a monstrous thing. The thyrd cause is, that every  
thing bearing or hauing life, desireth his make except man,  
for a man hath reason, in whom grace may worke aboue na-  
ture, and if grace do not worke aboue nature, for carnall co-  
pulacion a man may liue chaste, as well in youth as in age.  
And an olde man to fall to carnal copulacion to get a child,  
he doth kill a man, for he doth kill himselfe, except reaso with  
grace do rule him. But oft times in this matter olde men  
doe dote, for it is hard to get out of the flesh, that is bread  
in the bone. And further more I do say. Quid multum con-  
iunct diu viuere non possum, for it doth ingender diuers infir-  
mites, specially if venerial persons vse carnall copulacion  
vpon a full stonake.

Medicines for a man which can not doe the acte, & is

of matrimony thorow impotency.

The eletary de Aromatibus, and a confection of ginger is  
good for this matter. Also a confection made of the stones of a  
For, and the electuary of Aleschof is very good for this mat-  
ter, and so is the confection of Alharif, and the second confec-  
tion of the stones of a For. For the making of these thinges &  
many other things in this booke, the Poticary must do it, or  
else any other man shall marre all that he doth go about, &  
the medicines shall not take none effect, except the matter be  
well ordered and truely made.

Medc-

Medicines to helpe a man or a woman to haue children.

First a man must know whether the fault be in the man or in the woman. If the fault be in a man it doth come thowd weaknes or debilitie of nature, or for lacke of erection of the yerde, let such men vse restorative meates and drynkes, & vse good diet, and vse no venemous actes after a full stomake. If the womā be in y fault, it doth come of lubriticite of humors in the matrix or place of conception. For this matter looke in the Chapter of conception. Furthermore this is good to make a woman to conceiue. Take of Mandragor aples, confect the with Rose water & Suger roset, and take a portion of it. i. daisies. And heire is to be noted for maried men that Aristotle sayth Secundo de anima, that every perfect thing is, whā one may generare a thing like to himselfe, for by it he is assimiled to the immortall God. Avicene de naturalibus, glorified naturall procreacion. And for this cause God madē man and woman to increase & multiply to the worldes ende. For this matter looke further in y Extrauagāts in y end of this booke.

Medicines to kepe a man or woman low of corage.

To kepe one low, is the usage of eating or of drinking of vineger, or smelling to it, & so daly vse Rewe & Camphire for this mater is good to smel to. And Tutsane otherwise named Agnus castus, & Singrene otherwise named house like, and strong purgations, watch and study, and all bitter and sourthings doth mittigate or swage the corage of man, for this matter looke in the Chapter named Priapismus.

For contorcio oris, looke in the Chapter named Tortura oris, dñe 1511.

For Columella, looke in the Chapter named Gargarion.

The 78. Chapter doth shew of the Colicke.

**C**olica passio, be y latin wordes. In English it is named Colicke, the Colyke, and it is named a passion, for as muche as

## The Breuiarie

as the paine is verie extreme. The Colycke doth take his name of a goute, the which is in man, named Colon.

The cause of this infirmitie

This infirmitie is engendred of ventositie or wind, the which is intrused or inclosed in the goute named Colon and can not get out. And otherwhile it cometh of a Colerike humour the which doth dry vp a mans egession or order.

A remedy.

First beware of costiuenes, & beware of colde, & of eating of cold meates and fruites, and al maner of meates that hony is in. And use Clysters and suppositoris, or some easy or gentle purgacions, and keepe the belly warme, & be not long fasting, and use Diaciminum, or the confection of the first inuencion of Philonii, & the oyle of Lyllies, and so be Pillule feride minores.

The 79. Chapter doth shew of an humour named Coler.

Coler.

**C**Olera is the latin word. In græke it is named Cholæ.

In english it is named Coler, the which is one of the fourth humours. And is hot and dry lying or being in the stomake, & is mouable. Ther be ffeue kinds of coler. The first is naturul coler, which is reddish, cleare, & pure. The seconde is glassy, the which is ingendred of waterish, fleume, & of red cleare coler. The third is whytishe, viscous, and clammy lyke the white of a rawe egge, the which is ingendred of congelacion of fleume and of cleare red coler. The fourth is grene, the originall of the which commeth of malte of the stomake. The v. is a darke grene coler, and doth burne in the stomake, & is engendred of to much adusted humours.

A remedy to purge coler.

Coler adusted doth purge, y pilles of Lapidis lazule, and so doth Peralogodion ruffi, & the confection of Hameth. And to purge citrane coler is good y confection of Manna, & the pilles

the

the which be good against colerike feuers & pillule pulte. And to purge grosse & viscous coler, vse Sirupus acetosus. And it is good for red coler, & for al superfluous coler, vse the pilles named Pillule scomatrice, pilles of Turbith, or pilles of Cologintida, & so doth Sirupus acetosus laxatiuns, & so doth the coſecacō made of ſumiterre, this muſt be don of a Poticary, þ which hath þ practise of al matters, for I nor no man else cannot in their maternall tongue expreſſe þ whole tearmes of phisickē.

The 80. Chapter doth shew of a passion  
that is in the belly.

**C**olirica passio, as Alexander saith, is derived out of a word of greeke named Colides, the which is named the Belly ache inwards of a man. Some Grecians doth name this sicknes Colidica, or Ciliaca, or Cocliaca passio, & ſome grekes with latines doth name it Cholera. In latin it is named Ven-tralis passio. In English it is named the belly ache, or a pas-sion in the belly.

The cause of this impediment.

This impediment doth come for lacke of perfect digestion, for a man ſhal exonerate or diſcharg by egiftio & vomet both his body & ſtomake in an houre, upward and downeward.

A remedie.

First beware of cold, & eating of colde meates and liquid meates, as of all kinde of Potage, ſewes, poſſet ale, ale bryues, and caudelles, and euerie thing that is laxatiue, as plomes, appels and ſuch like. And comfort the ſtomake with the confection of Aroniatickes, and vſe Cordialles and roſted meate and broyled meates.

The 81. Chapter doth shew of a man-

or, or a womans colour.

**C**olor is the latin word. In greeke it is named Choma. In English it is named a man or womans colour, and ſome Colour. be good and many be euill.

## C

*The Breuiarie*

The cause of good and euill colours.

A good colour commeth of a good complexion, and an euill colour doth come of an euill complexion, as by sicknesse or a sodein feare, or anger, or malice, or by extreme heat or colde, and by great labour or dronkennes, and such like causes.

A remedy.

First I doe say that phisiche can not helpe none of all these impedimentes, except it do come by sicknes. And the most of the other doth come by nature, & that thing that nature doth gine to man, no Phisicion can take it away, how be it in divers infirmitie many & expert Phisicions may mitigate the paine for a time, but they can not clerely take it away, for this matter looke in the Chapter named Cutis, and vse god meate, bread and drinke.

For Collum, which is þ necke of man, looke in the second booke named the Extraugantes in the end of this booke.

The 82. Chapter doth shew of Buthing.

*Burning.* Cumbustio is the latin word: In greeke it is named Pyritasta: In English it is named burning with fyre. Then is there Ambustio, the which is the latin word, and in english it is named scalding with licour, i. alia u. god ali.

The cause of this impediment.

This impediment of burning doth come two waies, either it doth come by burning of fire, or els by burning of a womā thoroþ carnall copulacion: And Ambustio which is to say scalding, doth come by hot and seething licour, as water, tye, oyle, wort, and such like.

A remedy for burning with Fyer.

Take the white of a rawe egge & beat it with an vnce of the oyle of Roses, than put to the juice of Houseleke an vnce, of Nightshade, of Plantaine, of eche of them half an vnce, of the rust that is vnder the handysyle of a smith ii. vncest, compoud al this together & wash the place oft. And than take Populio and ad to it a little of the oyle of Roses, as much of the juice

of

of Plantaine, & incorporate all together & make plasters.  
Or els take the oyntment of Ceruse, & the oyntment of Se-  
ricine named in latin Unguentum scricinum. And popilyon  
is good, and such other like.

A remedy for scalding with water.

Take of the juice of Houseleke & incinef a linnē cloth in it &  
lay it vpon þ place. Also boyle Armoniake & camphire is good  
whē it is desolued in þ oyle of Roses, & lay vpon the place.  
The water of purslaine and Myrtils, Ceruse & the white of  
raw egges, & such like be very good for all maner of scalding.

A remedy for burning of or with a woman.

Ignorant persons that be burnt of an harlot, as sone as hee  
hath don his carnall and filthic concupiscence, let him wash al  
his secret places with white wine three or four times, as  
sone as the matter is done, least at length the guts fal out of  
the belly. And if he get a dorso, or two dorsois & a ryder, let  
him looke in the Chapter named Ambustio meretricis.

The 83. Chapter doth shew of a terrible and depe slepe. An euill  
**C**Amo is the grēke wozd. In latin it is named Crauis et sleepe  
profundis sompnus. In english it is named a long and a  
greuous sleepe w̄ exhaustiō of wind, for he or she hauing this  
impediment, will snozt & snoze, the head lying high or low.

The cause of this infirmitie.

This infirmitie doth come of superabundance of humours,  
specially of reume and other corrupt humours mixt with it,  
the which doth cause immoderate and un Naturall sleepe.

A remedy.

First purge the head, and after vse sternufacions, and  
drinke not late, and vse a good diet and surfyt not, and lay  
the head high.

The 84. Chapter doth shew of conception.

**C**Onceptio is the latin word. In grēke it is named Sil-  
lepsis. In English it is named conception, or when a Cōceptio  
E.ii. woman

C

## The Breuiarie

woman is conceaued with childe.

The cause that a woman can not conceaue.

**T**he cause that when the seede of man is sowne & the place of conception is lubrifact and can not reteine the seede but doth slip away from the woman, there can not be conception, therefore let the matrix or place of conception be kept in a temperance, neither to moist nor to drye, neither to hot nor to cold. And that the woman haue the due order of her termes, and if the man or woman be fat, let them eate pepper in their meates and drynkes, and vse purgations.

A remedy.

**L**et barren women vse to eate in pouder the matrix of an Hare, or drinke y<sup>e</sup> pouder of the stones of a Boze, with wine. And let hir kepe an order in hir meates and drynkes, & vse no venemous actes after a full stomake. Looke for this matter in the Chapter named Embrico.

For condolamita, looke in the Extrangantes.

For coniunctiua, looke in the Chapter named Oculus.

The 85. Chapter doth shew of sleeping  
with open eyes,

Sleeping  
with opē  
eyes.

**C**onglacio is the latin word. In English it is when a man lieth a sleepe hauing his eyes open as a Lyon doth without mouing of the eyes and the eye lids.

The cause of this impediment.

**T**he cause of this impediment Aristotle doth shew in his Metheor, that it doth come of a cold watrish humour, the which as I doe thinke, doth lye in the hinder part of the braine.

A remedy.

**F**irst purge that watrish humour with Clisters, than make frications or rubbings with the hand of man vpon the forehead, and vse gargarices and sternutacions, & anoynt the head with the oyle of Lyllyes.

The

The 86. Chapter doth shewe of  
the heart of man.

C Or is the latin word . In greeke it is named Cardia.  
In English it is named an heart, the heart is the prin- Heart.  
cipall member in man. And it is the member that hath  
the first life in man ; and is the last thing that doeth dye in  
man . The hearte doth vivificate all other members , and  
is the grounde and foundacion of all the vitall spirates in  
man , and doth lye in the middle of the body , and is hot and  
dry. And there is nothing so euill to the heart as is thought  
and care , and feare , as for other impedimentes that bee  
longing to the hearte, doeth appeare in their Chapters , as  
Cardiaca.

To comfort the heart.

There is nothing that doeth comfort the heart so much be-  
side God, as honest myrh and good companie . And wine  
moderately taken , doeth letificate and doeth comforste the  
hearte , and good bread doeth confyme and doeth stablyshe  
a mannes heart . And all good and temperate drinke the  
which doeth ingender good bloud, doeth comfort the hearte.  
All manner of cordialles and restoratiues, and all sweate or  
dulcet things doeth comforste the heart, and so doth maces &  
ginger, rere egges, and poched egges not hard , theyr yolkes  
be a cordial. Also the electuarie of Cittons, Rob de pitis, Rob  
de ribes, Diambra, Aromaticum mustatum, Aromaticum ro-  
satum, and so is Electuarum de gemnis, and the confection of  
Xiloaloc, and such like be good for the heart.

The 87. Chapter doth shew of defnes.

C Opohsis , is the greeke worde . In latin it is named Defnes  
Surditas . In English it is named a man that can not  
heare.

# The Breuiarie

The cause of this impediment.

This impediment may come to a man in maner of waies, either it doth come by nature, or els accidental, by some strok, or stripe, or brose, or fall, or els it doth come by an humour, the which doth opilate or stoppe the Organs of hearing.

A remedy.

If it doth come by nature, y is to say, that one is borne def, there is no maner of remedy, but onely God to do a miracle. If it come accidentally, as by a stroke, a stripe, a brose, or a fal, or such like, & that by it the Organs of hearing be closed vp, there is no remedy but only God, if it do come of an humour there is remedy, as thus. First put nothing into y eare except it be warme as bloud. Than take the gall of an Hare & mire it with the grece of a Fore, & with blacke woll instill it into the eare. Or els take the fatnes of a balson ele and infint blacke woll into it, & put it into the care. Or else take of the iuyce of Wormewood & temper it with the gall of a bul, and infint blacke woll into it, and put it into the eare.

The 88. Chapter doth shew of Illica passio.

Illica  
passion.

Cordapsis is the grake word. In latin it is named Emellicio intestinorum or Illica passio. John Mcsues doth name it domine miserere mei. In english it is named Illica passio. This sickenes is derived out of a word of greke named Ilia, which is a gout in the belly of man. Some men doth name this sickenes Volnulus.

The cause of this infirmitie.

This infirmitie doth come of ventositie or wind the which is intrussed and inclosed in a gout named Ilia, & doth ascend diuers times to the heart, and will cause a man to vomit.

A remedie.

First beware of cold, and be not long fasting, eate no cold meates, nor no meate y hony is in, beware of eating of pastages and of fruities, and of all other things the which doth engender ventositie, for this matter looke in the Chapter named Illiaca passio.

The

## C of Health.

30

The 89. Chapter doth shew of a mans body.

**C**Orbus is the latin word. In greke it is named Soma. In English it is named a body. A mans body is of v. dispositiōnēs. The first is equalitie, the which consisteth in equality of humours. The secōd is grosenes, the which hath ii. kinds, the one is fatnes and the other grosenes of fleshe, fatnesse doth come of cold and moist humours, grosenesse doth come of abundance of hote humours. The third dispositiōn is lene-nesse the which doth come of a drye colericke humour. The fourth is named Sintesis, the which leannes is swarte and blacke, and it doth come of a colde and a drye melancholy hu-mour. The fifth dispositiōn is named squaliditie or feggi-nesse. And it doth come of colde and moist humours of the dispositiōn of them the which be infected with the Hiedrop-ies. The body y is sick may be made whole many waies, first by attraction, by expulcion, by dissolving, by mortifica-  
tion, by iistriction, and by restoring, To comfort the bodie  
Diacalantite is good, and so is Trifora sarta magna, and so is  
Acetum insquilitis, & Pillule lucis, or Yerahermetis, & Yer-  
alogodion ruffi, & fufi.

The 90. Chapter doth shew of Corpulence.

**C**orpulencia is the latin word. In greke it is named Pa-  
chos. In English it is named Corpulence corporatnesse Grosenes,  
or grosenes of the body, or fatnes.

The caule of this impediment.

This impediment doth come either by nature or els by grose feding, or els by great drinking & y doth make a great bellie.

It doth come by nature there is no remedy; if it come by grose feding, or great drinking, vse muthe Peper both in drinke, and vse purgacions and laxative meates, and vse labour & exercise the bodie in opē ayre & tēperate weathers.

The 91. Chapter doth shew of the Poise.

E iiiii. Cori-

# The Breuiarie

Pose.

**C**Oriza is the barbarous woyde . In greke it is named Corriza. In latin it is named Rupia or grando . In English it is named the pose, or reume stopping or oplating the noseþilles, that a man can not smell.

The cause of this infirmitie.

This infirmitie doth come of reume the which doth distill from the head to the nose, or noseþilles. And this reume is engendred thorow imperfite digestion, and thorow fumosity or vaporous humours. And diuers times it is engendred of colde taken in the feate, and it may come of late drinking or surfeting.

A remedie.

For this matter labour and fastings is good. And sternutacions or nesings is good. And to cause nesing, take of Eliberus albus & make pouder of it, & snusse it into þ nose, or take a rish or a straw & tickle it within the noseþilles, & beware of drinking of wine, and of surfeting, and vse warme meats for a space.

For Cora, looke in the Extravagants in þ end of this booke  
For Coxondric, looke in the Chapter named Sciatica.

The 92. Chapter doth shew of surfeting.

**C**rapula, is the latin word. In greke it is named crepalæ.

In english it is named a surfeit, & some say it is a Headach.

The cause of this impediment.

This impediment doth come of an euil diet, eating & drincking late, or taking to much meat or drinke, or eating of raw or contagious meates, or taking euill drynkes drincking.

A remedie.

For this matter nothing is so good as abstinence, & to beware what a man doth eate and drinke, and what dyet he doth keepe, theredoþ mo persons dye by surfeting, than by the swarede or killing, or hanging, wherfore I aduertise euerie man that no sensualitie ouercome him. And after a ful stomeake that which is hard of digestion, drinke two or thre drayngtes of wine specially Sacke. And with meates drinke

no

Surfeite

no wynges, except it be Gasconé wyne, or Kentishe wyne; or French wines. And after a surfeit eate no meate, nor drinke little or nothing unto the time the stomake be euacuated. And for this matter vometing is a perfite medicine, so be it that age and strength will permit it.

For craneum looke in the Chapter before cerebum.

The 93. Chapter doth shew of the stringes that  
a mans stones doth hang by.

**C**Remasteres is the grecke word. The Barbarus woyde strings of  
is named cremastres. In English it is the stringes <sup>the stones</sup> wherby the stones of a man doth hange, and they may  
haue impedimentes many waies.

The cause of this impediment.

This impediment doth come either by strayning or by  
grossing, or by some putrified humour.

A remedy.

Take the fatnesse of a Cony and annoynt the cod and the  
stones, and than wrap the cod in a Conyes skin, do this ix.  
times, and labour not for ix. daies.

For crines, looke in the Chapter named cap illus.

For cronea, looke in the Chapter named Oculus.

The 94. Chapter doth shew of a mans skin.

**C**Vtis is the latin word. In grecke it is named chros or  
Derma. In English it is a skin, the which is in diuers  
men of diuers colours, muche after the complexion of man,  
for some hath white skins, and some hath red skinnes, and  
some hath blacke skinnes, and some hath glase & dankishe  
skinnes, and some hath sauny skinnes, and some hath grasse  
or greenish skinnes.

The cause of this impediment.

These impedimentes doth come many waies. First if the  
skin be white it doth come of sleume, and if the skin be red,

C:

## The Breuiarie

It doth come of bloud, and if the skin be blacke, it doth come of blacke coler, & if the skin be tanyn or glase it doth come of coler adusled, & if it be grasse or greenish, it doth come of melancholy and colde humours.

A remedy to mundify the skin.

The confection of Hamech is good to purge & to cleane the skin, & so is Trifera mustata, or Diamorosson, oyle of beanes is good, & so is the oyle of the yolkes of egges, or the oyle of Juniper, the oyle of wheate, or the oyle of ashe kayes.

The 95. Chapter doth shew of square wormes in a mans body  
**Wormes.** C Vcurbiti is the latin word. In English it is square  
wormes in a mans malwe and guttes.

The cause of these wormes.

These wormes cometh thorow corruptiō & abūdāce of sicme  
A remedy.

Eate Garlike with meates dayly for ix. daies, and that doth kill all wormes in a mans body. Aloes cicotrine is good to kil wormes, & so is wormesēd, if it be vsed & dronke with milke or malmesēy. For this matter looke in the Chapters named Lumbzici and Hermes.

The 96. Chapter doth shewe of imperfecte digestion.  
**Imperfecte digestion.** C Ruditas is the latin word. In greke it is named Apepsia. In English it is named imperfecte digestion, or when a man doth egest his meate it doth come from him as he did eate it, or doth see the substance of it.

The cause of this impediment.

This impediment doth come of intemperance of the ventricles of the stomake & the belly, or thorowe inflamacions, or els an euil liuer may be the cause.

A remedy.

First purge the stomake with pilles of Cochēe or such like, & vse to eate grene ginger. Diagalanga is good for this matter, & so is Iporcas and Hecke, & other odoriferous winnes, and

all maner of odiferous sauours so this matter is good.

Thus endeth the letter of C. And here foloweth the letter of D.

The.97. Chapter doth shew of a mans tooth.

**D**eus is the latin word. In græke it is named Odons. In A rooth English it is named a tooth. A tooth is a sensible bone, the which being in a living mans head hath feeling, & so hath none other bone in mans body, & therefore the tooth ache is an extreme Payne.

The cause of this payne.

This Payne doth come either by an humour discēding out  
of the head to þ teeth or gūmes, or it may come by coroding  
or eating of wormes, or it may come of corrūpcion lying &  
being vpō & betwixt þ teeth, or it may come by dr̄inking of  
hot wines, eating of hot splices, or eating of hot appls, peares,  
and such like, or it may come of a hote liuer or stomake.

## A remedy.

First purge the head with pilles of Cochæ, & vse gargarices.  
And if it do come of any cold cause, chew in the mouth diuers  
times the rote of Horehound. And if it come by wormes  
make a candel of ware with Henbane seedes and light it &  
let the perfume of the candle enter into the sooth & gape o-  
uer a dish of colde water & than may you take the wormes  
out of the water and kill them on your naile, the worme is  
little greater than the worme in a mans hand. And beware  
of pulling out any tooth so; pul out one & pull out moe. To  
mundifie the teeth, wash them euerie morning with colde  
water and a little Koch alone.

Dia is a notable worde in Grecke, and the Grecians hath  
vsed & doth vse to set this word Dia before al their notable  
wordes, as wel in Phisicke as musick, as it shall appeare  
In the Chapter of Musick.

**¶**The 98. Chapter doth shewe of them that can not keepe  
their water but pisſe as much as they do drinke.

# Diabete

## D

*The Breuiarie*

Inordinat **D**iabete is the greke word. And some grækes doth name pissing. it Dipsacos, or Sipho. The latines do name it Afflictio renum. The barbarus men do name it Diabeitca passio. In English it is named an immoderate pissing.

The cause of this impediment.

This impediment doth come of imbecilitie of the raynes of the backe & of the secret members of man or woman, and it may come of caliditie or heat of the raynes, & the backe, it may come of lecherie, and of labour, and such like.

A remedy.

First purge the matter with Manna and Cassia fistula. And than drinke cold water & by and by vomet it vp againe. And than take of Coriander prepared, of Spodium, of Coral, of Carabes, of ech an vnce, confect this with Whay, and vse to drinke of it diuers times in a day. If it do come through imbecilitie or weakenes of the back, vse Clary stewed with a crckerel, or fry Clary dipt first in the volkes of egges, and vse restorative meates & drinkes. If it do come by weaknes of a mans priuie member, vse to eate in the morning ii. or iii. rere egges, & put into them the pouder of red nettels & suger. If it do come of heate in the backe, vse to annoynt the backe with the oyle of Meluniser, or the oile or iuyce of Hēgrine, otherwise named Houseleke, or such cold thinges.

The 99. Chapter doth shew of paine or dolour.

**D**olour is the latin word. In græke it is named Lipe. In Englishe it is named payne or dolour, the which may be many waies, as by sicknes of the body, or disquietnes of a mans minde.

The cause of this payne.

Diuers times of great pleasure doth come great payne, as we see daylie that shorow ryot and surfeting, and sensualitie doth come diuers sickenesses. Also with sport & play, taking great heat, or taking of extreme colde doth ingender diseases & payne. Also for lacke of pacience many mens and womens mindes be vexed and troubled.

what  
paine is

## A remedy.

If a man will exchewe many paynes and dolours, let him  
live a sober life, and distemper nor disquiet the body by any  
excesse or sensualitie. And let him arme himselfe with pacyn-  
ce, & euermore thanke god what soever is sent to man, for  
if aduersitie doe come, it is either sent to punish man for sin,  
or els probaciō, & with sorow vse honest mirth & good company.  
For Demoniaci, loke in þ secōd booke named þ Extrauagāts.

The 100. Chapter doth shew of a mans Mydryffe.

**D**aphragma is the greke word, & the latin word. In eng. Mydriffe.  
In English it is named the Mydryffe in a man, the which is a  
grosse skinne, or pannicle, or musculles, the which de-  
ceper the spirituall members from the ntrytive members,  
deuiding the heart & the longes from the stomake & bowels.  
Haacke doth saye, that a pluryle is an hot impostume, & is  
ingendred in the Middrisse, otherwise named Diaphragma,  
for a remedy for this impostume, loke in the chapter named  
Plurities, and in the Chapter named Apostema.

The 101. Chapter doth shew of Flyxe or laske

**D**iarthea is the greke word. In latin is named Fluxus. In A flyxe.  
English it is named the flyre.

The cause of this infirmitie

This infirmitie doth come of a salt & malicious humour. For  
this matter loke in the chap. named fluxus in þ Extrauagāts.

## A remedy.

Take of Huger roset made of drye roses, of Trisādal, of each  
an vnce and a halfe, mire this together & eate it with mea-  
tes, or drinke it with drynkes, but þ best remedy þ I could  
 finde is, to take threē handfulls of saint Johns wort, and as  
much of Plantaine, and as much of Cressis, and seeth this in  
a galon of rayne water, or read wine to a pottel, and straine  
it, and put to it two vnces of the powder of Sypnacion and  
drinke of this drinke warme.

Didimes be two little skinnes the which doth compasse the  
stones

**D**

## The Breuiarie

stones and doth hold them hanging, & shozow them certain  
veynes and artures doth passe, by the which the iude of man  
is conduced to the yerde.

The 102. Chapter doth shew of ry singes or lyftings  
vp of the heart and brayne.

**Rising of**  
**the heart**  
**& braine**  
**D**lastole is the greeke word. In English it is a ry sing or  
lyfting vp of the herte or brayne.

The cause of this infirmitie.

This infirmitie doth come of some euill humour the which  
doth passe or goe by the hart or brayne, and doth cause them  
to moue from the humour. And this a man may know by  
rising of the pulses.

A remedie.

Use no contagious meates and drinckes, specially such meates  
and drinckes as be vaporous, the which shuld perturbe either  
the hart or the brayne, than see that the belly be not coustu-  
pated or costine, and vse Cordials & dredges to break wind.  
And in any wise beware of euill sauours, and vse Aroma-  
tike fumes and sauours.

For Digma, looke in the Chapters named Morbus.

**Digestion.** The 101. Chapter doth shew of a mans digestion.

**D**igestio is the latin word. In greeke it is named pepsis.  
In English it is named digestion, that is when a man  
hath dygested his meate that he hath eaten. Digestion is  
when the meate is digested, and the grosse substance be-  
ing in the mawe and guttes, then must it needes be egested  
and put forth, if a mans digestion be perfyt and god, it doth  
cause health, and if it be weake and unperfyt it doth cause  
many infirmities.

The cause of weake digestion.

The weaknes of digestion, either it doth come of debilitie  
of the stomake, or els it may come of superabundance of un-  
naturall flume, or els coler, or to much calyditie or heat in  
the stomake may be the cause.

Are,

## A remedy.

If vnnatural fleume be þ cause, vse to eate of Diacitonion. And if it doo come of heat in þ stomake, vse Diarodon. And if it doo come of Coler vse the sirupe of wormewod with Diaromata, or Diarodon. Also these things be good for the stomake that is weake. First is Aromaticum rosatum, Mazzus, Dyambra, Diacimum and Diamompiperion.

The. 104. Chapter doth shew of the  
fyngers of man.

Digitus is the latin word. In græke it is named Daetile. A finger.

In english it is named a finger. A man may haue many impediments in the fingers, as the goute, and appostumations, the cramp, and chappes, and such like, for these infirmities, looke in theyr owne Chapters.

To make the handes and fingers to looke white.

¶ Wash the hands twise or thrise a weeke with water somwhat warme, & put to it wheaten bran, or þ bran of Beanes, and as it is specified in the Chapter named Pulchritudo.

The. 105. Chapter doth shew of wheling and  
stopping of a mans nose.

Disma is the latin word. And some grekes doth name this vvhē infirmitie Cithomia. In english it is named wheling. fingers

The cause of this impediment.

¶ This impediment doth come of viscous fleume the which is in the pipes or organs þ mans breth doth enter in & out, and the wind doth enter straiter inward and outwards.

## A remedy.

¶ For this matter a Patisane is good preparatiue, vsing it, þ dages, & after þ take pilles of Coche, & than vse Loc de piso.

The. 106. Chapter doth shew of a pernicious disease  
Flyxe, named the Disentery.

Disenteria is the Græke word. In latin it is named Exalceratio intestinorum. In english it is named þ disentery, or ulceracion of the guttes, or ulceracion of the bowels, the barbarous word is named Discenterians. þ is also Englyshed as a flyxe.

D

## The Breuiarie

The cause of this infirmitie.

This infirmitie doth come either of vnnaturul coler, either  
els of a salt fleume, either of asperite of the bloud, either of a  
melancoly humour, or els by some appostumacion of þ luer,  
either els by þ receipts of euill medicines, or els if doth come  
by ulceration in the bowels the which excoriate the guttes.  
Also it may come of a great strayning of þ body, the which  
doth hurt the inward partes, breaking a veine thorow the  
which ulceration of bloud doth issue from the body, with the  
egestio[n] of a man, or els it may come of coler & melancoly, &  
than the egestio[n] or seige will be blacke.

A remedy.

First beware of coldnes and of labour, and vse not to eate  
of meates that be laxative, or doth ingender ventositie. Take  
of Ipericon otherwise named saint Johns wort, an hād  
full, of Plantaine water iii. vnces, or els of Plantaine leues  
iii. handfulls, seeth this in runing water, and drinke at mor-  
ning, noon, and at night ix. sponefulls. Or els rost iii. or iiiii.  
egges vnto the time the yolkes be blewe & hard, then crumble  
them into a pint of red wine, and than put to an vnce of the  
pouder of Cynamon, and boyle all together, and than drinke  
it in the morning, at noon, and at night to bedward, and  
doe this ix. dayes, and drinke but a little, & beware of posset  
ale, milke, butter, and fruite.

The 107. chapter doth shew of him  
that can make no water.

One that  
can not  
yssse. **D**isuria is þ grēke word. In latin it is named Difficultas  
mingendi. In english it is named þ disury, which is whā  
a man or a womā þ can not wel make water but wō paine.

The cause of this infirmitie.

This infirmitie doth come many waies, first it may come by  
the colike & the stone, or þ grauel, stopping the condites of þ  
vryne, or els an impostume, or a lompe of a flesh may grow  
or be ingēzed in þ condites of þ vryne, or els it may come of  
congelacion.

## D of Health.

41

congelacion of bloud, or of matter the whiche doth stop þe con-  
dities of the vaine, or else of long holding of the water.

### A remedy.

First let euery man and woman beware of long holding of  
their water, or cōstraining of their egestiō, let þe body be dis-  
charged that nature wold expell, & thā take þe grece of a Co-  
ny & anoint the backe & the coddes & the yerd. If it be a Wo-  
man let her anoint the backe & priuie place. And be it man or  
woman let them lay ouer their secrets a Conis skin, & soz  
this matter these thinges be good. Triacle, þe oyle of Balme,  
the oyle of Scorpions, Mitredatum, & Aurea Alexandrina,  
so be it that with this sicknes, a feuer be not cōcurrant with  
it, and in this matter beware of costiuenes and euil dyet.

For Dipsacos, looke in the Chapter named Diabetis.

The 108. Chapter doth shew of a mans backe.

**D**orsum is the latin word. In greeke it is named Noton. A mans  
In english it is named a backe þ which may have many backe.  
infirmities, as debilitie and weaknes, curuitie, & gibbositie,  
beside other infirmities in the raines of þe backe, as Rchys-  
sis and such like.

### The cause of these impediments.

These impedimentes in the backe doth come either by na-  
ture, or els they may come accidentally, if it come by nature:  
it doth come by kind, if it do come by kind there is no reme-  
dy. If it do come accidentally, as by mischaunce or fortune, or  
sicknes, they may be holpen, so be it that þe infirmite or the  
impediment be not veterated or of long continuance.

### A remedy.

Clary is good for the backe, and the pilles named Pillule ag-  
gregate maiores, & Pillule de Herapino, & pillule de Oppo-  
ponaco. And these oyles be good for þe backe. Oleum de pipe-  
ribus. Oleum vulpinū, Oleum Philosophorū, & Cerotū an-  
dromachī is good. And I haue proued these oyles to be good  
for the backe, the oile of Mardine, or þe oyle of Alabaster, and

ff.i.

the

D

## The Breuiarie

the oyle of water lillies, in hot causes, þ oyle of poppy is very good, in cold causes, the oyle of Lillies, & the oyle of Mastir, or the oyle of musterd is good for the back. Also use frications and then anoynt the backe with the oyle of Lillies.

Diuramator is the latin word. In english it is a pillicle or a skin þ which is within a mans skul compassing þ braine, it may be perced and hurt, and divers times there is no leospardy in it, but for a more suretie take of colifony þ weight of xii.d of Mirre, Aloes, & mastir, of eche the weight of .iii. d. of Sarcocol, of Saffron, of every one the weight of .ii. d. compound them and insandle lay it ouer the place.

The 109. Chapter doth shew of knobbis  
and burres in the flesh.

Burres.

DVBaleth, is þ Araby word. The latins do name it Nodi, In english it is named knottes, knobbis, knoress, or burres, the which is in mans flesh or fatnes, & there be threē kindes. The one is hard, and the other is soft, and the other is indifferent, but they be viscously congealed, if there come any matter out of it, it is named in latin Millinus, and if it be hard it is named Ingia.

The cause of this impediment.

This impediment doth come of corrupt slematike humours, the which be putrified, the one taking the more, and the other the lesse, and the neuter consisteth in the middle.

A remedy.

First purge the matter with pilles of Hermodactils, or with Pillule feride. Then excoiat the skin, & maturate the matter, and than abstract them out with the instruments of Surgery, and after that incarnate the place, and so skin it and for this matter in the healing and skinning, Melliote and water of Cresses, and Honey is very good, and so is Galbanum desolued in a little of the iuice of Fenell.

Thus endeth the letter D. And here fol-

Io weth the leter E.

The

The 110. Chapter doth shew of  
dronkennesse.

**E** Brietas is the latin word. In greke it is named Mæthæ. Dronken-  
ness. In English it is named dronkennes.

The cause of this impediment.

This impediment doth come either by weaknes of the  
braine, or els by some great hurt in þ head, or of too much riot.

A remedy.

If it do come by an hurt in the head, there is no remedy  
but paciece of al partes. If it do come by debilitie of þ braine  
& head, drinke in þ moorning a dish of milke, vse a sirupe na-  
med Sirupus Acetosus de prunis, & vse laxative meates and  
purgations if neede do require, & beware of superfluous drin-  
king, specially of wine and strong ale, and beere, and if any  
man do perceiue þ he be dronke, let him take a vomit with  
water and oyle, or with a fether, or a Rose mary braunch, or  
els with his finger, or els let him go to his bed to sleepe.

The 111. Chapter doth shew of any  
swelling that is softe.

**E** Dema is þ greke word. In latin it is named Eumor mol-  
lis. In english it is named a swelling the which is soft. Svvelling.

The cause of this infirmitie.

This infirmitie doth come of abundance of corrupt humours.

A remedie.

First maturate the matter, and than either by incisions or  
els by Cozolines make an issue, & the with tentes & salues  
to make the impediments whole, as it doth appere in the  
Chapter named Ulvus.

The 112. Chapter doth shew of a mans egestion.

**E** Gestio or Sessum be the latin words. In english it is na-  
med the egission or scige þ which doth come from man, it  
is necessary when the meates þ man doth eate be digested,

F.ii.

that

# The Breuiarie

that then the grossnes of it be egested, and by the egestion  
the Phisicion in sick parsons hath a great notacion & know-  
ledge of mans infirmities, many men be laxative & costiuue,  
and some be indifferent. For laxative men, looke in y Chap-  
ters of Diarthea, and Disenteria.

The cause of imperfite egestion.

Who so euer he be that doth eate little meate, & is a small  
drinker, his egestion can be but little, but they the which can  
eate their meate and doth lacke egestion, can not long live  
without infirmities.

A remedy for costiuenes.

First let no man restrayn his egestion, when that he is  
pronoked to it. And if he be constipated let him vse Suppo-  
sitors or Clisters, or some gentle purgacions, as Mercury,  
Polipody, Sene, Cassia fistula, Turbithe, Reuberbe, Rapu-  
tica, Aloes cicotrine, and such like, and without counsell of a  
doctour of Phisiche. Beware of Colloquintida, of Asaraby, O-  
pinum, Scamony, Catapuce, Aloes dabalin, Aloes epaticum,  
and such like. And let euery man beware, specially weake  
men how that they do take any pilles or porcions of any ig-  
norant person, except he doe know how, whan, & what tyme  
medicines, specially purgations ought to be ministred.

A knowledge in egestion.

If the meate doe come from a man as in a maner he did  
eafe it, the stomake is weake, and the bowels be lubricated,  
and it is an euill signe. If the egestion doe not stinke, it  
is an euill sygne. If the egestion do looke lyke the earth,  
it is a signe of death. If the egestion doe looke lyke leade, it is  
an euill signe. If the egestion be blacke as ynde, it is an euill  
signe. If the egestion be blacke and adusted, and doth looke  
lyke shipes trestles, there is abundance of coler adusted, and  
payne in the spleene. If the egestion be yellow, and eating no  
Saffron before, the body is repleted with coler and cyrine  
water. If the egessions haue strayne of bled, there is impe-  
dimentes in the lyver and in the bowels. If the egestion be  
bledish,

bluddish, ther is ulceracion in the guttes. If the egestio looke lyke the shauing of guttes, beware then of an extreme fyre and debilitie of y body. If a man be to laxatiue it is not good, for in such persons can be no strength, but much weakenes. If a man be not costiue and can not haue a natural egestiō once in a day, he can not liue long without sicknesse.

The 113. Chapter doth shew of burning  
in the Sunne.

**E**FFILA is the latin worde. In Englishe it is burning of Sunne  
the Sunne. <sup>burning!</sup>

The cause of this impediment.

This impediment doth come thorow great heat of the sun.

A remedie.

Take the oyle of Tarter and annoynt the face. For this  
matter looke in the Chapter named PULCHRITUDO.

The 114. Chapter doth shew of a kinde of le-  
prousnes named the Elephansy.

**E**LEPHAS or Elephantia be the greke wordes. In latin it is A kinde  
named Cancer vniuersalis. In English it is named the <sup>of leprous-</sup>  
Elephantyn, or y Elephant sickenes, for an Elephant is stur-  
dy & hath no ioynts, and whosoever that hath this kinde of  
Leprousnes can not moue his ioynts and is stiffe : where-  
fore he is bedred and can not helpe himselfe.

The cause of this infirmitie.

This infirmitie doth come of a melancholy humour, and  
may come of a grosse and viscous fleume.

A remedy.

First purge the cause with pilles of Fumitory, or with  
Diacatholicon, and then cotidially as the paciet may beare,  
use stuphes wet and dry, and exhaust no bloud, and after the  
stuphes annoynt the ioynts with the oyle of Turpentine, and  
Petes foote oyle, and use Viarodon abbatis.

F. iii.

There

## The Breuiarie

There is an other infirmitie named Elephancia, which is a swelling in the feete and legges, and the cause doth come as the other Elephancy doth, wherefore the matter must be first purged, and after that vse cere clothes attractue.

For Elmita, looke in the Chapter named Lumbrixi.

The 115. Chapter doth shew of the Conception of a childe.

Concepiō **E** mbria is the latin word. In greke it is named Embriō.

In english it is a child coeined in the mothers body, having not the perfect shape or limiments of a man or woman.

The cause of this matter.

The cause of this, is carnall copulation betwixt man and woman.

To preserue this procreation, looke in the Chapter named Conceptio.

Use god meates and drynkes, and let such women haue their lustes, and beware of abhorision.

The 116. Chapter doth shew of sicknesse.

**S**icknes. **E** ritudo is the latin word. In english it is named sickenes, there be many maner of sicknesses, as it doth more largely appere in the Chapter named Morbus.

The cause of this sicknesses.

Sicknesses doth come many wayes, as by surfeting & euil dyet, & to company with infectious people to eate & drinke, or colly with the, & it may come by the punishment of god.

A remedy.

If god send the sicknes I know no medicine. If it do come other wayes, either it is hot or colde sicknesses. If it be a hot sicknes, vse the electuary of Rose. If it be a colde sicknes, vse, Diacalamint, & annoynt the body with the oyle Benedict, or with the oyle of Pardine. If it doe come of a melancholy humour, a decoction made of Epithemie is good.

For Emigranea looke in the chapter named Hemigranea.

The

The 117. Chapter doth shew of spitting  
of foule corrupt matter.

**E**mpima or Empirema be þ greke wordes. In latin it is Filthy named Supputacio. In English it is named a collection matter, or a gathering together of filthy matter in the brest vpon Diafragma, spitting and coughing viscus and filthy fleume.

The cause of these impedimentes.

These impedimentes doth come of rumme distilling from the head to the brest, couering Diafragma.

A remedie.

First make a P̄tisan with heare hound, and Enula campana rootes and Vspoe, & so forth after the comon making of a pty-  
saine, and after that vse the pilles of Cochee, and anoynt the  
brest with the oyle of Lawry mixt with butter.

Foz Enterocela, looke in the Chapter named Ramer.

The 130. Chapter doth shew of spitting of bloud.

**E**Mptoica passio be the latin wordes. In greeke it is na-  
med Hæmoptoicon pathos or Phthisis. And the true latin  
word is named Tabes. In english it is named spittig of blud

The cause of this infirmitie.

This infirmitie doth come thorow some ulcerous matter  
in the brest or in the lunges.

A remedy.

First if age, time, and strength will permit it, let the pacient be let bloud in a veine named Sophena, and abstract a little bloud out of Cephalica. And then after that let them vse to eate milke or whay, & certaine times let them eat Triacle, & let them þ which hath this passion beware of great la-  
bour or lifting, & venemous actes or straining of the selues, &  
let them vse to drinke þ iuyce of the warters of Plantaine &  
saint Johns wort, or vse Purslain to eate it or drinke þ iuyce  
or water with suger. Also foz this matter is god Spodium,  
Carabies, Roses, Corall, Saunders, Sanguis draconis, Saff-

Spitting  
of bloud

# The Breuiarie

fron, Wyre, Sumacke, Coxander, Wole hermoniacke, Pas-

Six, Storax, Calamint and such like.

For Empirema, looke in the Chapter named Empima.

For Emoroides, looke in þ chapter named Hemorrhoides

For Emprosthotonus, looke in þ Chap. named Spalnos.

For Epatica a veyue, looke in the Chapter of veynes na-

med Medianas.

The 119. Chapter doth shew of the Mare  
and of the spirates named Incubus,  
and Succubus.

The mare **E**Phialtes is þ greke word. Epihaltes is the barbarus word.  
In latin it is named Incubus and Succubus. In English  
it is named the Mare. And some say that it is a kinde of spi-  
rite the which doth infest and trouble men when they be in  
their beddes sleeping, as Saint Augustine sayth. De ciuitate  
dei. Cap. xx. and Saint Thomas of Aquine sayth in his first  
parte of his diuinite, Incubus doth infest and trouble wome,  
and Succubus doth infest men. Some holdeth opinion that  
Marlin was begotten of his mother, of þ spirite named In-  
cubus. Esdras doth speake of this spirit, and I haue red much  
of this spirite in Speculum exemplorum, and in my time at  
saint Albones here in England, was infested an Acrelle of  
such a spirite as she shewed me, and also to credibile persons,  
but this is my opion that this Ephialtes otherwise named  
the Mare, the which doth come to man or woman whē they  
be sleeping, doth come of some euil humour, considering that  
they þ which be thus troubled sleeping, shal thinke that they  
doe see, heere, and feele, the thing that is not true. And in such  
troubles sleeping, a man s karsc draweth his breath.

The cause of this impediment.

This impediment doth come of a vapoorous humour or fu-  
mositie rysing out & from the stomake to the braine, it may  
come also thorow surfeting and dronkennes, & lying in the  
bed

E

## of Health.

bed upright, it may come also of a reumaticke humour sup-  
pressing the brayne, and the humour disteving doth pertur-  
bate þ heart, bringing a man sleping into a dreame, to think  
that the which is nothing is somewhat, & to feele that thing  
that he feeleth not, & to see that thing that he seeth not, with  
such like masters.

### A remedy.

First let such persons beware of lying upright, least they  
be suffocated, or dye sodenly, or els at length they will fal in-  
to a madnes, named Mania, therefore let such persons keepe  
a good dyet in eating & drinkeing, let them keepe honest com-  
pany, where there is honest myȝth, and let them beware of  
musing or studying vpon any matter, þ which will trouble  
the braine, & vse diuers times sternutacions with gargari-  
ces, and beware of wines and euery thing the which doth  
ingender sumositie.

### If it be a sprite, &c.

I haue read as many mo hath done, þ can tel if I do wryt  
true or false, there is an herbe named Furga Demonum, or  
as the Grecians do name it Ipericon. In english it is named  
Saint Johns wort, the which herbe is of that vertue that it  
doth repell such malificiousnes or spriutes.

## The 120. Chapter doth shew of a mans Liuer.

**L**iver is the latin word. In greke it is named Aeper. In  
english it is named a liuer, which is no other thing but  
a cogyled bloud, þ which doth calify þ stomake like the fyre  
vnder a pot, & doth make digestion, and it is the third prin-  
cipall member in a man, in whom also resteth þ animal spi-  
rites, and where as incipiēt persons do say that a mans ly-  
uer may waste, it is not so, how be it the liuer may haue di-  
uers and many infirmitiēs, as heat, water galles, carnelles  
and opilacions, and such like diseases. The liuer of his na-  
ture is hot and drye.

A re-

F. b

E

## The Breuiarie

A remedy for heate in the Liver.

If the liver be hote, paine and heate is felt in y right syde, and for it open the Epaticke veine, and exhaust of it y.oz.iii. vnces of bloud, if age and strength will permit it, and vse to eate Diarodon with the Sirupe of Roses. And for the heat of the Liver is good Liverwort, thre kindes of Saunders, Dandelion, Southistle, Endive, Cicozy, and such like.

If the Lyuer be opilated.

If the liver be opilated the face will s well, & paine will be in the right syde, wherfore clisters be good, and the confection of Fumitoze. Also this is good for the liver, y confection of Galingale, and y confection of Xiloaloes, also Pillule scomatice, and Pillule aggregate, be good to mundify the lyuer. Also Emplastrum stomaticum, and Sirupus de thimo, and if the liver be inflamed I haue shewed a remedy, & if the liver be weake, a plaister made of wheate is good, with Diale nicon, and so is Emplastrum Andromachi.

For Epatica passio, looke in the Extrauagantes in the ende of this booke.

For Epenictides, looke in the Chapter named Aegineta.

The 121. Chapter doth shew of the Pestilence.

The pesti- **E** pidimea is y greeke word. In latin it is named Pestilen-  
cia, or Febris pestilencialis. In English it is named the  
pestilence.

The cause of this infirmitie.

This infirmitie doth come either by the punishment of God, either else of a corrupt and contagious ayre, and one man infected with this sicknes may infect many men, this sicknes may come also with the stench of euill dritte stretes, of Channelles not kept cleane, or standing puddles, and stinking waters, of seges, and stinking draughtes, of shedding of mans bloud, and of dead bodyes not dearely buried, of a great company being in a little or small roome, or common pilling

pissing plases, and of many such like contagious ayres as  
be reherred in the Dietary of health.

A remedy.

The chieffest remedy that I do know, is for every man  
to submit himselfe to God, & than to amend our living, & to  
ste farre from infectious plases, and not to goe into the com-  
pany of thē which be infected, or do resort to infectious per-  
sons, and to beware of the clothes, or any other thinge that  
doth perteine to such infectiue persons. Then vse a good dyet  
in eating and dr̄inking, and vse perfumies in your chambers  
and houses, goe not abrode in y open ayre, late in the night,  
nor rise not early in y morning, let the sunne haue dominion  
on ouer the groūd, to walke & consume all contagious mistes  
and ayres, or you aryse, and than aryse and serue god whiche  
doth giue health to all men, and follow my counsell in this  
matter, as I haue shewed in the Dietary of heale.

For Epiploela looke in the Chapter named Ramex.

The 122. Chapter doth shew of the  
falling sickenesse.

**E**Pilepsia is the greke word. Epilencia is the Barbarous The fal-  
word. In latin, it is named Conuulcio, or Morbus com- ling sick-  
micialis, or Morbus sacer, or Morbus herculeus, or Morbus ca- nesse.  
ducus, And in diuers regions it is named Morbus mahome-  
tus, for Mahomete in whome the Turkes do beleue, had the  
sayd sicknes. In English it is named the falling sicknes, or  
the foule il. Also it is named in latin Ira dei, & some do name  
it Pedon, and sonie do name it Laracionem.

The cause of this infirmitie.

This infirmitie is engendred either of a reumatike hu-  
midur, or els of a grosse and a cold winde ; or else of a me-  
lancoly humour the which is b̄yd in the hinder part of the  
head, or else of euill humours abounding in the somake, the  
whiche

# The Breuiarie

Whiche doth vapour and fume up to the braine, opilating the vital spites. Galen saith it is a cold humeur the which doth opilate the celles of the brayne, unto the time that nature hath remoued the cause. There be thre kindes of the falling sicknesse, þ first is Epileptia; the second is named Analepsia, and the third is named Catalepsia. They þ which be infested with Epilepsia, in their falling shall come at the mouth, and this is the common falling sickenes, and they the which hath Analepsia, when they doe fall they shall desyle them selues and not come at the mouth. And they the which hath Catalepsia, whether they be taken open eyed, or halfe closed, for the time they shall see nothing, as it shall appere in the Chapter named Catalepsis.

A remedy.

Use the confection of Diamusti & Tiriaca diafesseron, Sirupus de Sicades, Acetum squiliticum, Drimel squillitum. Also the oyntment of Philosopher be good for the thre kindes of the falling sicknes, and other while purge the matter with Perahermetis, and use the diet as is specified in the Chapter named Analepsia.

## The 123. Chapter doth shew of Pusshes and Wheales.

**P**iniectides is þ greke word. In latin it is named Pustula nocturna. In english it is named a wheale or a push, which doth ryse in the skin, þ which is engodred in þ night.

The cause of this impediment.

This impediment doth come of euill dyet, or els of an euill humour proceeding from the liner, or drinking late, or else of some venomous worme.

A remedy.

**F**irst refrayne for the occasion of it, and touch not the matter, and it will goe away within two dayes, if you nymph or touch it, for one wheale you shall haue two.

The

The 124. Chapter doth shew of cructua-  
cions or belchinges.

**E**Ructacio, is the latin word. In english it is named erue Belchinge  
tuacion or belching.

The cause of this impediment.  
This impediment doth come of ventositiē or of sower hu-  
mours in the stomake.

A remedie.

If it do come of vētositiē or fleume. For it is good confection  
de acetosis. If it do come of a sower humour in the stomake,  
then is the confection of Galingale good, Diacimimum and  
the simple Orimell squilit.

The 125. Chapter doth shew of inflama-  
tions of the eyes.

**E**Piphora is the greeke word. In latin it is named Infla- Payne in  
macio oculorum. In English it is named inflamacion of the eyes.  
the eyes.

The cause of this infirmitie.  
This infirmitie doth come of some salt humour, or els cor-  
rupt bloud myxt with reume.

A remedy.

First purge the head, and after that use gargarices, and be-  
ware of eating of Garlike and Onions, and such things as  
is not good for the eyes or head.

For Erisipulas, looke in the Chapter named Herisipulas.  
Eschara is h scabbe or crust that lyeth on a sore that com-  
meth of burning made of some instrument by the industry  
of some Phisition or Chirurgion.

The 126. Chapter doth shew of a hard push or whele.

**E**Scara, or Essare or Essara be the latin words; in greeke it  
is named Aegineta or Epinictides, in english it is na-  
med a hard push, or a whele much like to stynging of a  
wasp, or a hornet, or a nettle, & some say it is the place that a  
man is burnt with a hot yron and not made whole.

The

E.

## The Breuiarie

The cause of this infirmitie.  
This infirmitie doth come of a salt slematlike humour or  
else of adusted colter, or melancholy.

A remedy.

Take of the leues of Colewortes threé handfuls, scamp it  
and temper it with hony, and make a plaister, and lay it to  
the place. Or else take Corianders seedes in powder, and co-  
pound it with oyle Dlyue, and lay it to the place, & drinke  
this drinke. Take of Sumacke halse an vnce, seeth it in rayn  
water, or in white wine, and drinke it warme.

For Esthis is loke in the Chapter named Sensus.

The 127. Chapter doth shew of an infirmitie corrup-  
ting the flesh, sinewes and the bones.

Putrify-  
ing of the  
fleshe.

Estiomenus is the latin worde. In Araby it is named E-  
sthiominos. In english it is whē the flesh, the sinewes,  
and the bones be putrifid or corrupted. And here it is  
to be noted, that these infirmities naned Cancrena and As-  
chachilus be gradiant or concurrant with this asdysayd in-  
firmitie. For Cancrena is a way to Aschachilo, & Ascha-  
chilus is away to Esthiominos.

The cause of this impediment.  
This impediment doth come of a corrupt melacoly humor, or  
els it doth come of some venomous matter corrupting y flesh.

A remedy.  
In this matter must be vsed Cauterisations, and to clense  
the place or places the water the which doth deceuer golde  
from siluer, & then vse the medicines y which be in the chap-  
ter named Escara. In this matter a dyet must be vsed, the  
pacient must refraine from contagious meates & drinke, as  
new ale, new bēre, hot wynes, new bread, except it be. xxiiii.  
hours hold. Also the pacient must eate no fresh bēfe, nor no  
maner of waterfoules, be they wilde or tame, or if they doe  
vse the water with vnicouen fæt. Also Eles, fresh Hamon,  
shel fishes, as Mysters, crabbes, & Cravices, & such like. Al-  
so dogge

so dogge fish, Ray, Thornebacke, & such like, be good for any man that hath this impediment, or any other sicknesse & dys- ease, and beware of venurious aches, and looke that they bee laxative, and costine, that hath this infirmitie or disease.

For Etica passio, looke in þ Chapter named Febris hectica,

The 128. Chapter doth shew of Stertyng  
in a mans sleepe.

**E**xpergifiactio sompni be the latin words. In english it is Sterting in or out of a mans sleepe sodenly.

The cause of these impedimentes.

This impediment doth come of a melancholy humour or els of an angry or a fearefull heart, or els of a pēcifull mynde, or a fearefull dreame.

A remedy.

For this matter is nothing so good (beside god) as is the confection of Muske, and other whyle vse Secamabine, and beware in any wise to lye upright, and not to go to bed with a full stomake, and if the pacient do grone in the sleepe, awake him leysurably.

The 129. Chapter doth shew of  
wheles or pushes.

**E**Xanthemata is the græke word: In Latin it is named **T**umores pusculæ in cutæ. And there be thre kindes named in latin, Morbilli vatiolæ, & Mentagra morbilli is the small named in english the Maselles, Variolle in english is named pockes, the small pockes, for Mentagra, looke in the Chapter named Lichim.

The cause of these impedimentes.

These impedimentes may come of corruption of þ bloud, it may come of corrupt Ayre, & one man may infect another, most comonly this doth happen or come unto yong persōs.

A remedy.

Fyrest and chesely keepe þ pacient warme, and in no wise let him goe or stand in the open ayer, dynke no dynke but that

# The Breuiarie

that it be turned out of the cold, eate nothing but cheken or Musson stewid for five or sixe dayes. Also roche, whytings, playse, or such like is good to feede of, beware of new ale, or beere and wine, and vse to eate Triacle or Metridatum.

The 130. Chapter doth shew of excrements.

Excre-  
ments.

**E**xcrements is the latin word. In English it is these things the which be digested and expulsed, and there be excrements of the egession, of bryne of sleume of coler, Melancoly, of sweat, of mylke in womans breasts, of spetil, of the filth of the nose, and filth of the eares. For this matter looke in the Chapters of every prenominated impediments of sicknesse.

The 131. Chapter doth shew in general of all appostumacions.

**E**xitura is the latin word. Vpon what word it is grounded, I can not tell, but they which haue written vpon this word, doth say it is named every Appostumacion, in the which is matter and filth, and there be many kindes of thele Appostumacions. The first is named Cammarate carrine, & second is named Albir, or toplaria, & the third is Talpa. The first is named as I haue sayd Camarata, & this is engendred of an euil & corrupt flesh, the second is named Albir, or toplaria, the which is most commonly in chyldrens heads, the thyrd is named Talpa, the which is engendred in the head vpon the skin penitrating the fleshe. The cause with the remedy looke in the prenominated words or Chapters.

The 132. Chapter doth shewe of excoriation.

Excoria-  
tion.

**E**xcoriacio is the latin word. In english it is named excoriation, which is when the skinne is away from any place of mas body, or else when a man shall flee or take away uniuersall or perticuler a mans skin.

The cause of this infirmitie.

This infirmitie may come many wayes, as by ry-

dyng.

ding, or going, or great labour, or by some sore, or by scalding or burning, or els by slaying or pulling of a mans skin from him.

A remedy.

Anoynt the place with vnguentum scribinum, or wash the place oft with the water of Koch alone, and then cast vpon the place the pouder of a Post, and if once wil not, wash the place with the water of Roche alone, wash the place then with white wine, and vse the fine pouder of a Post, & there is nothing will skin so sone as it wil do. Peraduerture some persons reading this booke, specially this matter will laughe me to scorne, but for all that for skinning of a place there is nothing shall skin so sone as it will do if it be vled, except the place be to much ulcerated, but for a mans yerd & other secret places, I haue proued this pouder to be y most best. Looke for this matter in the Extrauagants.

Thus endeth the letter of E. And here foloweth the letter of F.

The 133. Chapter doth shew of a mans face.

FAcies is y latin word. In greeke it is named prosopon. The face. In English it is named a face, the which is the fairest thing that euer God made in the compasse of a face, & it is a wonderful thing to behold, considering that one face is not like another. The face may haue many impediments. The fyrest impediment is to see a man having no berd, & a womā to haue a berd. In y face may be moles, weartes y morphewale pockes, sauce siccine, dādrusse, skurfe, scabbes, pockes, mels, systles, cankers, swellinges. For al such matters looke in the Chapters of the infirmitieis.

A remedy to minudify the face.

To clere, to clese, & to minudify the face, vse stuffes and bathes, & every morning after keyning of the head, wipe the face with a Skarlet cloth, & wash not y face oft, but ones a

## F

*The Breuiarie*

W<sup>e</sup>ke anoint y<sup>e</sup> face a little ouer with the oyle of Cassine, & vse to eate Electuary de aromatibus, or y<sup>e</sup> confection of Anacardine, or the sirup of Fumitory, or y<sup>e</sup> confection of Manna, & do as it is written in the Chapter named Pulchritudo.

Fox Fastidium, looke in y<sup>e</sup> Chapter named Abhominacio Stomachi.

Fox Fauces, looke in the Chapter named Branchos, & in the Extrauagantes, in the ende of this booke.

Fox Fatigacio, looke in the Chapter named Lassitudo, and in the Extrauagantes, in the end of this booke.

The 134. Chapter doth shew of a  
named Fauus.

A kinde of Scalles. **F**Auus is the latin word. In English it is scabbes in the skin of the head, like to an impediment named Acor, but the holes of Fauus is much more bigger then Acor is.

The cause of this impediment.

This impediment doth come thoro<sup>w</sup> great humidite in the head, or it may come of a salt humour.

A remedy.

First shane or cut away the haires of the head. Then take of Ceruse, of Hooke of y<sup>e</sup> chimney, of Wineger, of ech an vnce, compound this together with the oyle of nutes, and anoynt the head, or els take of Doves dung. ii. vnces, of Chalke halse an vnce, of pouder of Muster sedes an vnce, of Mastix halse an vnce, confect or compound all this with y<sup>e</sup> oyle of Nutes and viniger, and anoynt the head. iii. or. liii. times.

The 135. Chapter doth shew of the kindes  
of feuers in generall.

**F**ebris is the latin word. In greeke it is named Piretos. In English it is named a Feuer of an Ague. A Feuer is an unnatural heat grounded in the heart and liuer, setting all the bdy out of temper or temperance. And there be twentie kindes of Feuers. First is Febris cypimera, otherwise named

named Febris diaria, then is Febris cotidiana, Febris interpolata, Febris serciana, Febris paartana, Febris sincchos, otherwise named Febris continua, the is Febris sinccha, Febris homothena, Febris augmastic, Febris epamaxtia, Febris causon or causos, or Febris ardents, the is Febris putrida, or humoralis, Febris emphisodes, Febris emitticea, Febris epialtes, or Febris epiala, or Febris epialia, then is Febris lipparia, Febris tetrathea, Febris erratica, Febris hectica, and Febris pestilencialis, for all these Feuers looke in their Chapters folowing, and there you shal see the English words for these aforesayd latin wordes.

The 136. Chapter doth shew of a feuer named the Ephimer feuer.

Febris ephemera be the greeke wordes. Febris diaria be the Ephimer latin wordes. In English it is named the Ephimer feuer. And this Feuer is the cause of all other Feuers. This Feuer doth take his name of a beast, some say it is a Fish, and some say it is a worme the which doth die that day that hee beginneth to live. So they the which hath this Feuer, the Feuer doth dye that day in the which hee doth infect any man. And if this feuer continue any longer then a day, or an houre passing his course; then it runneth into some other kinde of Feuers.

The cause of the Ephimer Feuer.

This feuer doth come by inflacion of the spirites vital, natural, & animal, if this feuer doth come of the vitall spirites, it doth come thorow anger, or wrath, thought or sorrow, or els of extreme heat, or cold, if it do come by the spirites natural, it doth come by great hunger or thirst, or els by eating or drynking of hot meates or drynks, or els of breaking of a dyet, or by surfeting, or by repletion, eating diuers

# F

## The Breuiarie

meates & drynking sundry drynkes, laxes, & costiuences, great abstinence, watching, and wearines of riding or going, & venemous actes, in such like may be the occasion of this feuer.

### A remedy.

The chieffest remedy is for euery man to order and rule him selfe in a temperance, and neither for friend nor foe, to eate nor to do the thing the which he doth know by experiance shoulde hurt him, and the vpon this Ephimer feuer, no other feuers will follow nor spring.

The 137. Chapter doth shew of a cotidian Feuer.

A cotidian.

Ebris quotidiana be the latin wordes. In english it is named a quotidian, the which doth infest a man every day.

### The cause of this feuer.

Euery quotidiane is ingendred of a salt fleume or of a sweete fleume, or els of sower fleume. If it be ingendred of a salte fleume, the pacient shal be in great heate, and wil be thursty. If it be come of sweete fleume, the pacient wil be sompnolent, dull and heuy, and his stomake will abhoyre meates and drynkes, hauing fast or talage to comfort y palat of y mouth. If it do come of sower fleume the pacient shall haue paine in the stomake, and euer is disposed to vometing, and the coldesnes of the feuer will be great, & the heat little.

### A remedie.

First purge salt fleume, and vse a Plysant. And if it doe come of sweete fleume, Diacalamint with Drimel squill. And if it do come of sower fleume, vse Diamriaplerio with water diurelike.

A pendex to the aforesayd Chapter shewing  
of a feuer interpolate.

Ebris interpolata be the latin wordes. In english it is named an interpolate feuer. And there be three kindest, simple, double, & treble. A simple interpolate feuer doth infest a man once in a day. A doble interpolate feuer doth infest a man

man twise a day. And a trible interporate feuer doth infest a man thryse a day, For a remedy looke amongst the xx. kindes of feuers as they be here before & after specified.

The 138. Chapter doth shew of a feuer Tercian.

~~F~~bris terciana be the latin wordes. In English it is na-  
med a feuer tertian, the which doth infest a man eue- Feuer.  
cond day, and there may be a double tertian.

The cause of this impediment.

This feuer doth come of coler, and it doth differ from a feuer causon, for a feuer tertian doth operate, or worke his malice in the beynes, & the feuer causon doth worke his malice in the concavitie of the luyer & the lunges, & about the heart.

A remedy.

The medicines the which doth helpe the feuer causon, will helpe a feuer tertiane. First purge coler, and thre or fourre houres before the fit doth come. I do thus. I cause a man to lye in his doublet, and a weman in her walcote then doe I cause them to put on a payre of gloues, & with two garters I do bind the wrestes of the armes and doe lay theyz armes and handes into the bed, & do cast on clothes to bring them to a swete before the fit do come thre or fourre houres, & out of Gose quilles one put into an other, they doe take theyz drinke, because they shal take no ayre into the bed, then I do giue them first an ale byne, & suffer them to drinke as much Posset ale as they will, & whan the burning do begin, I do withdraw the clothes, and thus I do thre courses, and haue made many hundred whole, but their good daisies I doe not suffer them to goe in the open ayre.

The 139. Chapter doth shewe of a Feuer quartaine.

~~F~~bris quartana be the latin wordes. In English it is na-  
med a feuer quartaine the which doth infest a man eue- A quar-  
tayne. tayne. ryng day, that is to say, two daisies whole and one sickie,  
and there may be a double quartayne.

The

*John for Red Ch*

# The Breuiarie

The cause of this impediment.

This impediment or Feuer doth come of melancholy, or els of coler adusled, & if the blacke Falenes be concurrent with it, it is a difficle sickenes to make one whole.

A remedy.

First purge melancholy, and vse the pilles of Inde once or twise a wéke, & take oft of the Sirupe named in latin Sistrupus de thimo, and for the heate, and for the inflacion of all maner of Agnes, or feuers, vse the infection of prunes, and a Julib of violets. And in all maner of feuers, first purge the cause, for euery Feuer either doth come of the malice of blud or of fleume, or of coler, or els of melancholy. It may come also of mixt humour, & do as I haue rehersed in a feuer fercian.

Febris acuta et continua, al is one, and that thing that wyll helpe Sinochos, will helpe this.

The 140. Chapter doth shew of a continuall feuer named Synoch.

Sinoch  
feuer.

**F**ebris Sinochos is the greeke worde. In latin it is named Febris sinocha, or Febris continua. In English it is named a continual Feuer. Sinochos is derived out of 2. words, sinne that is to say without, and Choos which is to say travuell, and that is as much to say as Feuer without rest.

An other feuer.

There is an other Feuer named Febris Sinocha the which doth differ from the Feuer Sinochos. For this feuer Sinocha hath interpolacion that is to say, some rest or interpolacio. And there be thre kinds of the feuer Sinochos, which be to say, Homothena, Augmistica, Epamistica, & how a man shall know the one from the other.

Febris Homothena.

Hemothē  
feuer.

He that hath this Feuer hath a dimme & a swart vryne.

Febris Augmistica.

Augmasti-  
ck feuer.

Whosoever hath this feuer hath a blewisch vryne or water.

Febris Epamistica.

Epamasti-  
ck feuer.

Whosoever hath this feuer hath a red bright vryne, and the feuer

feuer will increase, & it will not in Augmasticā, for the wa-  
ter is thicke in the bottom, and that doth signify health.

The cause of these feuers.

These feuers doth come of abundance of bloud, or els of pu-  
trified bloud. And the the skin wil be dankish, & all the body  
wil be out of temper, þ face wil swell, þ eies will be redish, &  
the veines wil be ful, & the vayne wil be red with great spue

A remedy.

First if age, time, & strength wil permit it, be let bloud in a  
veyne named Mediana. And if the pacient be dry or thursty,  
use the electuary of prunes, with the sirup of Acetose. And if  
þ pacient can not slepe, make a dormitory. Take of the leues  
of hébaine 2. handfulles, of þ leues of Mābragoze an hādful,  
Stamp both together, & put them in a cloth & lay it to þ tem-  
ples & forehead, or els take a scarlet cloth & infinct it into þ Fomen-  
oilie of Roses & vineger, & lay it ouer the head, or els take tow tacion.  
& perfume it with frankensence, & lay it hot to the heade &  
temples, & morning and euening use this fomentacion to the  
fæt. Take of violet flowers or leues ii. handfuls, of Roses  
leaves, of malowes, of either of them ii. hādfuls, of barley 3.  
handfulls, seth al this in running or rayne water, & the make  
this Epithime. Take of the iuyce of nightshad halfe a pint,  
of red saunders, & white saunders an vnce of Camphire ii. epithime,  
dræs of Roses leues an vnce, of rose water as much as wil  
suffice, compound al these together with a blewe or a scarlet  
cloth, lay it to the right side. And if the feuer do cause consti-  
pations, use Clisters or els suppositoris. And if age, time and  
strength will permit it, open a veyne named Mediana, and  
exhaust an vnce or two of bloud as the pacient is of strength.  
If it be a man, take a veyne in the right arme. And if it be  
a woman open the veyne in the left arme, & use this dyet,  
eate no grosse or contagious meates, and abstayne from A dyet.  
drynking of newe ale, new beere and wine, eate no ells  
Egges, nor fresh Hamon, nor Shell fishe, nor the fishe the  
which doth adhere to the fingers.

F

## The Breuiarie

The 141. Chapter doth shew of a feuer named Causon.

Causon  
Feuer.

**F**EBRI is causon or causos be the grēke wordes. In latin it is named Febris ardens . In English it is named the feuer Causon, which is one of the worst feuers that can be.

The cause of this feuer.

This feuer doth come of coler, and doth differ but little from a feuer tertian , considering that the matter is in the concavitie of the lyuer, & therefore the feuer Causon is more vehement and sharp then a tertiane , and the mouth of the pacient hauing the feuer Causon is verie drye, and the vaine is as red as fyre.

A remedie.

First purge coler with Cassia fistula, & extince þ thirst with the sirup of Violets or Roses, or with the water of Gōodes, and rub the wretches & the hands with the water that prunes be sodden in, & do as I haue written in the feuer tertian.

The 142. Chapter doth shew of the  
putrified Feuer.

Putrified  
Feuer.

**F**EBRIS putrida or humoralis be the latin wordes. In English it is named the putrified or humorall feuer.

The cause of this Feuer.

This feuer may come many waies. It may moue by the fervent heate of the sunne, and the ayre, it may come by inordinate labour, or by great riding, or great labour in going, it may come by surfeting or contagious meats eating, it may come by to much dr̄inking, specially dr̄inking of hot wines, it may come by disordering of a mans vsage, that he hath ben accustomed to do; it may come by disordering of any of the four humours, as wel by slepe as by excesse of meate or dr̄inke as by labour, wherefore if this feuer take any principall humour, as bloud or fleyme, coler or melancholy, then this feuer doth take of other names of feuers, as it appeareth here among the feuers.

A reme-

## A remedy.

Fyrst vse good diet, and eate good meate, & little at a time,  
drinke no wines, vse temperate drinking, & drinke posset ale,  
made with cold herbes sodden in it, go not in the open ayre,  
vse to drinke of a P̄tisane, or els take of the iuice of grapes, of  
the water or iuyce of sorell, or y iuyce of pome Barnades, of  
e ch half an vnce, of white vineger a quarter of an vnce, of  
suger plate iii. vnces, boile this together ouer a soft fire, & lay  
it vnder the tonge diuers times, & take some of it inward.

The 143. Chapter doth shew of the emphisode Feuer.

Ebris emphisodes is the grēke word. In English it is Emphisor de feuer.  
named the Emphisode Feuer.

## The cause of this feuer.

This feuer doth come of vehement heat, the which thorow  
inflacions doth cause whels & scabs to be int about y mouth.

## A remedy.

First qualifie the heat of the liuer and the stomake, with  
cold herbes, as the complexion of the patient is of, giue no  
churlish herbe nor medicin to a gentle complexion, or to  
them the which hath ben with meats & drinkes lasciuiously  
educated, let euerie complexion haue medicines ministred ac-  
cording to their nature, education, and strength, & for this  
feuer policy must be taken for the safety of health, among  
other feuers rehersed and shalbe expressed.

The 144. Chapter doth shew of the Emitricke feuer.

Ebris hemitricea is the grēke word. The barbarous Hemitrik  
word is named Emitricia. In English it is named the feuer.  
Emitricke feuer.

## The cause of this feuer.

This feuer doth come of a colerick humour mixt w fleume.

## A remedie.

First purge coler & fleume as it is specified in the chapters  
of Coler and fleume, and vse a god diet, & beware of open

G v, ayre,

## F

# The Breuiarie

ayre into þ time the pacient be whole, & sweates in a mans  
hed be good, for this feuer, and al other feuers taken before  
the feuer doth come.

The 145. Chapter doth shew of a Feuer  
named the feuer Epiale..

epial fe-  
uer.

**E**bris epialtes is the greeke word. Febris epialia may be  
taken for the barbarous word, & the latin word. In eng-  
lish it may be named the Epial Feuer, and some doe name  
this feuer febris epiala, Epi that is to say aboue, and Algor  
that is colde.

The cause of this feuer.

This Feuer doth come of a grosse fleumaticke matter, cau-  
sing the interial partes of the body to burne, and the exter-  
iall partes of the body to be cold, opilating the poore, þ which  
doth prohibite that the suine can not be desolued, and this  
feuer causeth the pacient to be thystie, and the tongue to be  
rough and out of taste.

A remedy.

First purge grosse fleume with the sirupe acetose, & after þ  
take a dyanie & a halfe of the pilles of Hancocoll, & the pilles  
of Coloquintida, & do as it is written in the feuer tertian.

The 146. Chapter doth shew of the Lypery feuer,  
I do not speake of the Lepröse sicknes.

Lipery  
feuer.

**E**bris liparios is the greeke word. In latin it is named Fe-  
bris liparia. In English it is named the Lipary Feuer.

The cause of this Feuer.

This feuer doth come of a hot colericke humour mixt with  
corrupt fleume, causing the inward parts of the body to bee  
colde, and the outward partes to be hot.

A remedie.

First purge the superfluite of Coler with Pillule soma-  
tice, & before the first or þ secōd course come, sweat iii. or iii.  
houres, & go not in the open ayre, and kepe a good dyet, and  
use in the sweat to drinke posset ale, or els a P̄tisane.

The

The 142. Chapter doth shew of the  
Tetrach Feuer.

**F**ebris retrachia, be the phisicke wordes. In English it is Tetrach named, the Feuer Tetrath, & this feuer may be as well in a particuler member as vniuersall.

The cause of this feuer.

This Feuer doth come of the dragges of melancholy, or of the iuyce of melancholy, the which iuyce is putrified or not putrified; if it be not putrified either it is vniuersall, or els it is particuler, if it be particuler it is in a particuler member, if it be in the whole body, it doth ingender the blacke Fawnes, if it be in a particuler member it doth ingender an impostume named Scliros, and there will be a peyne in the splene, and the pacient wil be cold, & oft yeane or gape, if this feuer be putrified, either it is vniuersall or els particuler, if it be vniuersall it doth ingender the feuer quartayne, if it be particuler it doth ingender Feuer quartayne, if it be particuler it doth ingender feuer quartaine not vehement nor particulus.

A remedy.

First purge melancholy with the pilles of Inde, & the pilles of Hebely, and the piles made of Lapidis lazule, and than looke for a remedy in the Chapter of the infirmities preominated, specially in this Chapter named Febris quartana.

The 148. Chapter doth shew of the  
Erraticke feuer.

**F**ebris erratica et commixta, be the latin wordes. In engl. Erraticke, feuer, it is named the Erraticke and commixt feuer.

The cause of this feuer.

These feuers doth come of two causes. The one doth come by the indencion or thickenes of bloud, and the other doth come

# The Breuiarie

come of colour & fleume not naturally, and if any of these feuers do cōtinue in a man, at length they wil come to a feuer.

A remedy.

If it do come of intencion of the bloud. First purifie the bloud, as it doth appeare in the Chapter named Sanguis; if it do come of coler & fleume, purge coler & fleume, as it doth appeare in the Chapters named Colera & Flegma, and use suppositoys and clisters, and use boxing betwixt the shoulders, & certayne times exhaust bloud out of the beynes named Cephalica, Mediana, Soperna, and Cardiaca; in porcuas the patient is of age and strength, and use this sirup: Take of Endive, & of Letuse of ech an vnce, of the flowers of Water Lillies, and of the flowers of Lillies, of ech halfe an vnce, of the iuyce of pome Garnades two vnces, make a sirupe of this and eat it; and this is good for al hot Feuers.

Eticke  
feuer.

The 149. Chapter doth shew of the feuer Eticke. cc  
I. Ebris hec̄tia be the grec̄ words. The latines doth name it Hectica passio. The barbarous persons with some latynist doth name it Febris etica. In English it is named the Feuer Etick or Etick passio, or one of the kinds of a consipation, for this feuer doth cōsume the natural humidity of man, y is to say, it doth consume bloud, & so consequently nature.

The cause of this feuer.

This Feuer may come many waies. First it may come by so much meddling with a woman, or els thorow long continuance of some sickenes, or els it may come by extreme labour, or els thorow debility of some of the principal members, y arters, sinewes, and beynes. And there be three kindes of this feuer. The first is a vehement heat the which is in the bloud, y which bloud doth run in the artures and beynes, heating the heart & the other members. The seconde is an ardēt heat inflaming the principall members thorow the caliditie of the bloud. The third doth arise and drye up the naturall humidity in man.

A reme-

## A remedy.

First qualysie the heat of the bloud with cold herbs sodden in posset ale, or vse a Pitilane & vse the confection of Anacardine, and troces of Camphire, and a decoction of Mayden haire is god, and vse a god diet, & take restorative meates & drynkes, or els take þ confection made of stones of a Fox, Loclanum, troces of Camphire or þ oyle of s wæte Almonds.

The 150. Chapter doth shewc of the  
Feuer pestilence.

F Ebris pestilentialis, be the latin words. In grecke it is na-  
med Epidimea. In english it is named the feuer pestilence  
& this feuer is þ most venomous of all other feuers, & doth  
most infect.

## The cause of this Feuer.

This feuer doth come many wayes, either by infection of  
the ayer, or one man infected doth infect an other, as it doth  
appere moze larglier in the Chapter named Epidimia.

## A remedy.

For a remedy loke in the Chapter named Epidimea, and  
in the Dyetary of health.

The 151. Chapter doth shew of an euill feuer the  
which doth comber yong persons, na-  
med the Feuer lurden.

A mong all the feuers I had almost forgotten the feuer  
lurden, with the which many young men, young wo-  
men, maidens & other young persons be soze infected  
now a dayes.

## The cause of this infirmitie.

This feuer doth come naturally, or els by euill & slouthfull  
bynging vp. If it do come by nature, then this feuer is un-  
curable, for it can never out of the flesh þ is bȝed in the bone,  
if it do come by slouthfull bynging vp, it may be holpen by  
diligent labour.

## A remedy.

There is nothing so god for þ feuer lurden as is Vngentu-  
baculinum, that is to say . Take a sticke or wan of a yead  
of length & more, & let it be as great as a mans synger, and  
with

## F

# The Breuiarie

With it anoint the backe & the shoulders well morning and euening, & do this xxx dais, & if this seuer will not be holpen in that time; let thē beware of wagging in þ galowes, & whiles they do take their medicine, put no Lubberwox into their potage, & beare of knauering about their heart, and if this will not helpe, send them to þewgate, for if you will not, they shall bring them selfe therethat at length.

The I52. Chapter doth shew of a mans Gal.

**T**he Gall. **G**eell is the latin word. In grēke it is named Cholæ. In

English it is named a gall, and it doth lye vpon þ Liver like a bladder, hauing a thin skin easie to breake, and it is named Cistafellis, and that that is with in, is named Fet in Latin. In English it is called the Gall. In this matter if ther be any coldnes let thē beware of thē selfe, cōsidering þ the skin of þ gal is easie to breake, but such men be at a great vantage of other men, for they þ which hath their galls booke shal never be drowned in good ale except þ they be drōkē.

The I53. Chapter doth shew of a dead

childe in a womans body.

**A** dead childe. **F**etus mortuus be the latin words. In English it is named a dead child in a womans body.

The cause of this infirmitie,

This great displeasure may come to a womā many waies, by great sicknesse, or extreme thought, by a fall, or a stripe, or such like.

A remedy to expell a dead childe.

**F**irst give to the woman a purgation, or els two purgacions, as she is of strength & able to bere it. Then make a suffumigation after this maner: Take of Malowes þree handfulls, of March, of Camomyl, of eche of them two handfulls, of Fenugreke þree vnces, seeth al these together in a galde a halfe of sayre water, and þ water being seething hot let the woman sit ouer it in a close chayre or stole halfe an houre and more, & after let the Midwife do hir dewty.

The I54. Chapter doth shew of stench or euill

savour

sauour that may come out of a mans mouth  
or nose, or the arme holes.

F Etor oris, or fetor narium, or fetor assicularium, be the latin wordes. In English it is named stench of the mouth, Sinking breath, stench of the nose thyrlles, and stench of the arme holes.

The cause of this infirmitie.

This infirmitie doth comie divers wayes, if it do come out of the mouth or nose thyrlles, either it doth come out frō the head or stomake, or by some rotten tothe, if it do come from the arme holes, it doth come of ranknes of bloud.

A remedy.

Use every morning and after meate to eate fourre cloues, and kepe one cloue in the mouth, and clese the bloude, as it doth appere in the Chapter named Sanguis, looke specially in the Chapter named Anhelitus.

The 155. Chapter doth shew of fleume.

F Leuma is the greke word, flegma is the latin word. In English it is named fleume, the which is a natural humour in man, how be it, it is but an humour halfe decocted, and there be fourre kindes of fleume. The first is natural fleume which is dulset or swete, & naturally it is cold and moist, but soz as much as this fleume which is swete, gree for gree, is hot & moist like the Ayre, therfore out of fleume is bloud derived. The second fleume is named salt fleume, the which is dry and is corrupt with coler. The third is tart or sweter, y which is cold and dry, and corrupted with Melancoly. The fourth is vitrious or glassy, the which is engendred of to much cold and of con gulacion of Melancoly.

The cause of this fleume.

Aristotle sayth that fleume is the superfluitie of meates that is not digested. And I do say that fleume is substance of the meates and drinke that be digested, of the which is engendred bloud, which is the lyfe of man, soz without bloud no man can lyue.

A remedy.

Peralo,

# F

## The Breuiarie

Peralogodion doth purge fleume, and so doth pilles of Turbyth, or pilles of Eusorbiun, or pilles of Harcocol, or pilles of Coloquintida, & pillule Stomatice, or pilles of Herapyne doth purge diuers fleumes, & pilles of Coche doth purge the head and the Stomake, & the Sirupe of Fumitory doth purge grosse and viscous steume, & a decoction of Alhasce is good for all fleumatike men, & let al Fleumatike persons beware of eating of raw aples, & of cold taking in their fete, and of late drinking, & late sitting vp, & let them not rise to early in the morning, for they must haue much sleepe.

The 156. Chapter doth shew of an impostume named Flegmon.

A postūe **F**Legmon is the greke word. In latin it is named Apo-  
stema calidum, or Perticulare; in English it is named an  
impostume or an inflacio ingendred in a perticular place,  
and it is very hot and burning, and doth swell.

The cause of this infirmitie,

This infirmitie doth come of abundance of corrupt bloud, or  
else of a melacoly humour, if it do come of abundance of cor-  
rupt bloud, it is named Herisipula, & if it do come of melancoly, it is named Sephitos, which is an intollerable payne.

A remedy.

For both of these matters phlebotomy & purgatiōs is good,  
if stregh, age, & the time will permit it. And after y if it doe  
come of Melacoly, take of oyle Oliue an vnce, of whetē brā  
an handfull, cōpound both together, & make a plaister, purge  
the matter with pilles of Inde, & with pillule Lucis of both  
kindes, & the pilles made of y Lazule stonc, & pilles Sebely.  
And if it do come of abundance of corrupt bloud, use the co-  
fection of Anacardine, & make a plaister with the white of  
egges, & of the oyle of roses, & with tow make a playster.

The 157. Chapter doth shew of Chappes  
in a mans body.

Chappes **F**Issura is y latin word. In English it is named a chap or  
Chappes being in y lippes, tongue, hāds & fete of a man.

The

The cause of this infirmitie.

This infirmitie doth come of a dry humour, or a march wind or els of some other hot canse, or hot windes.

A remedy.

Take of the oyle of Sweete Almons an vnce, and anoint the place. And any of these thinges folowing is good, the pouder of the rines of pome Garnades, the mary of a Calfe, or of a Hart, the fatnes of a Capon, gowle, or ducke, and such like.

The 158. Chapter doth shew of a Fystle.

**F**istula is the latin word. In græke it is named Seruix. In Fystle.

English it is named a fistel, þ which is a corrupt appossumaciō in a beyne, or a fistle is an ulceratiō long, & straight, and most commonly it will be in a mans foudement.

The cause of this infirmitie.

This infirmitie is ingēded either by a wound or a soze, or by corruptiō of some euil humours, & it may come by nature.

A remedy.

First open the orifice of the Fystle, & then mudifie it with white wine, in þ which seth two vnces of þ powder of Precos, or els mudifie it with þ iuice of Plantaine, w<sup>t</sup> Woole armouiake, or els take of Aristology that is rouē, of Phētaphilō, of ech an vnce, make pouder of them, & mix the pouder with Honey, & the make tentes and put them in to the Fystle, and thā take the egestion of a man, & burne it, & make pouder of it, and with the pouder of pepper, lay the substance ouer the Fystle. Also binguentum egipciacum doth mudifie a fistle, & Peralogodion rusie doth purge þ matter, & Diaphenicō doth make whole the infirmitie, and the oyle of egges is good.

Fistula cimbalaris is a pype in the throte the whiche doth molierate a mans voyce or brest.

The 159. Chapter doth shew of a sicknes

named ficus in Ano.

**F**icus in ano be the latin wordes. In english it is named a figge in a mans foudement, for it is a possumacion like

Y.i.

A figge.

a figge

## The Breuiarie

a figge or a lamente of flesh in the longacion like a figge. And some men say it is a lump of flesh like a figge growing in the longacion which is in the foudement.

The cause of this infirmitie.

This impediment doth come of a melancoly humour the which doth descend to the longacion or funderment.

A remedy.

First purge the matter with the confection of Hameke, or with þ pilles of Lapiðes lazule, or with Vera ruffini, than take of þ pouder of a dogges hed burnt, & mixt it with þ iuice of Pimpernel, and make tentes & put into the funderment.

The 160, Chapter doth shew of Flebothomy  
or letting of bloud.

Letting  
of bloud.

**F**Lebothomia is derived out of two words of greke of Flebi, that is to say a veine, & Temno, that is to say opening or cutting, so that Flebothomia is opening or cutting of a veine. In latin it is named Minucio sanguinis. In english it is named letting of bloud, there be two weyes, one in opening of a veine, and the other is by boring or cupping. Here I doe aduertise euery Chirurgion, how, whan, and at what time they doe let any man bloud, except that they do know the operation of the signes, and do consider the age & strength of the pacient, & for what maner of disease the pacient shuld be let bloud.

For Fluxus, looke in the Chapter named Diarrhea.

For Fluxus sanguinis, looke in þ Chapter named Sanguis

The 161, Chapter doth shew of a wheale  
named Formica,

wheale.

**F**ormica is the latin word, In greke it is named Mirmchia. In English it is named a little wheale growing out of the skin, some doth call this sicknesse in latin Formica milliara

millaria, as who should say briesely biting of Amites, or Pismates, or antes, for this infirmitie doth take his name of an Ant or pismare, or Amit, all is one thing, & why this sickenesse is so called, is because the similitude is like the biting of an Ant. &c. And there be thre kindes of this infirmitie, the first is rynning; the second is coroding or eating, & the third is named Formica miliaris, the which I do take it for yungles, looke in the Extravagantes for that word.

The cause of these infirmities:

These infirmities doth come of diners humours, he that is rynning doth come of coler, he that doth corode or eate, doth come of coler aduerted, and the last doth come of melancholy mixt with salt fleume.

A remedy for the first:

First purge the cause, and then for the first take the electuary of the iuyce of Rose, as wel interially as exterially & vse it.

A remedy for the second.

The cause purged, than take the confection of Hamech interially and exterially.

A remedy for the third:

Fyrrst take of the pilles aggregated, and of the pilles of Fumytoxy, of either of them a dram, and take of Houseleke, and of the flowers of Newnifer, otherwise named water lilles, and of Letuse leues, of either of them an handful, bray them together with white wine and make a plaister of it, and vse it.

Furfur or Furfures, is named dandriffe or skurfe, or little Dandriffe scales like to otmele or bran, the cause and the remedy you shall finde in the Chapter named Acor.

The 162. Chapter doth shew of an hard impostume vnder a mans arme.

Avgila is the latin worde. In English it is named an Apostue harde impostume vnder a man or womans arme hole, or there about.

# The Breuiarie

The cause of this infirmitie.

This infirmitie doth come of a melancholy humour, and otherwhile it may come of a fleumaticke matter, converted to hardnes.

A remedie.

First purge þ matter with Diaturbyth or with Vera russini, & after that use the medicines the which is in the Chapter named Scrophule.

For Frenisis loke in the Chapter named Frenitis.

For Formiculus loke among the kindes of impossumes, the which is engendred of an euill and grosse bloud.

Thus endeth the leter of F. And here foloweth the letter of G.

The 163. Chapter doth shew of  
Joyc or Myrth.

Myrth.

**G**audium is the latin word. In English it is named Joy or Myrth. In greeke it is named Hidonæ.

The cause of Myrth.

Myrth commeth many wayes, the principall myrth is when a man doth lyue out of deadly sinne, & not in grudge of conscience in this world, and that euery man doth reioyce in God, and in charitie to his neighbour, there be many other myrthes and consolacions, some being good & laudable, and some bytuperable, laudable myrth is one man or ons neighbour to be mery with an other, with honestie & vertue, with out swearing or slaundering, and rybaldry speaking. Myrth is in Muscall instrumentes, and ghosly and godly Singing, myrth is when a man liueþ out of debt, and may haue meate and drinke and cloth, although hee haue never a pany in his purse, but now a dayes he is mery that hath Golde and siluer, and ritches with lechery, & all is not wortþ a blew poyntz.

A reme-

## A remedy.

I do aduertise euery man to remēber that he must dy, holw,  
whan, and what time he can not tel, wherfore let euery man  
amend his life and commit him selfe to the mercy of God.

For Gala, looke in the Chapter named Lac.

For Gangina, looke in the Chapter named Tuberula.

The 164. Chapter doth shew of crookednes or  
curuitie in the backe or shoulders.

Gibbosita is þ latin word. In English it is named crooked  
nes of þ back, or shoulders, making a man to go stoupingly.

## The cause of this impediment.

This impediment doth come either by nature, or by some  
humour or sickenes, or els of some bōle, or a stripe or such  
like thinges.

## A remedy.

If it do come by nature, the impediment is vncurable. If it  
do come of an humour or sickenes or a bōle, take of the oile  
of Lillies, & of the oile of Castory, of either an vnce, & anoint  
the backe or shoulders, and drinke Drimel compound, &c.

For Gingiue, looke in þ Extraugants in þ end of this booke.

The 165. Chapter doth shew of Carn-  
nelles in the flesh.

Landule is the latin word. In grēke it is named Anti- Carnels.  
Gades or Cherade, or Strume. In English it is named car-  
nelles in the flesh. And there be two kinds, the one is harde,  
and the other is soft.

## The cause of this impediment.

The cause of hard Carnelles commeth of colericke hu-  
mours, & the soft carnelles doth come of corrupt bloud mixt  
with fleume.

## A remedy.

Take of Figge leaues two handfuls, of burnt lead halfe an  
unce, stāp this together & make plaisters, & lay it to þ place.

H.iii.

The

## G

*The Breuiarie*

The 166. Chapter doth shew of a  
Gomory passion.

The go-  
mer passi-  
on. **G**Onorhea is the grēke word. In latin it is named Pro-  
flunio somnis; the barbarous word is named Gomerra  
passio, it is named so because Gomer and Sodome did sincke  
for such like matter, but this matter is not voluntary, and  
they did it voluntarily. And there be thre kindes. The first  
is against nature. The second doth come of some infirmitie.  
The third doth come of imbecilitie or weakenes.

The cause of these kyndes.

If it be against nature, the diuill & mans wretched mind  
is the cause. Alas what pleasure should any wretch haue to  
meddle with any brute beast, or to pollute him self wilfully,  
I knowe no remedy for this but great repentance, for the  
vengeance of God hangeth ouer the heades of them that so  
doth. For this sin Sodome and Gomor did sincke to hell so  
denly. If poluccions do come to any man thorow sickenes, or  
of abundance of nature, if it be not wilfully done nor no dea-  
lectacion had in it, it is no sinne. If it do come sleping or was-  
king, thorow imbecility and weakenes, hauing no delectacio-  
n nor pleasure, nor consenting to sinne, it is no offence, if it  
do come sleping, of any soule dreame, and no delectacion or  
pleasure had before nor after, it is no sinne.

**A remedy.**  
If it do come naturally, those that be vnmaried let them  
marry. If it do come other wise, vse Flebotomy & vomites,  
vse also the sirup of Roses, of Mirtilles, of Puniphar, or wa-  
ter of Lillies, or Melos, or vse to eate Letuce, or Purslaine,  
and for this matter Camphire is good mixt with Opium &  
Henbaine in the oyle of Roses compound.

The 167. Chapter doth shew of a  
mans tasting.

**Tasting.** **G**Vitus is the latin word. In grēke it is named Gensis,  
In English it is named a mans tasting, the which may  
pp

My sick men doth lacke.

The cause of these impedimentes.

This impediment doth come of heate of the liuer, and vns temperance of the stomake.

A remedie:

Take of Lymons or of Dranges, v. or vi. lyce them and eate them, and than vse to eate stewed prunes & cleane the tounge, that it be not furred with filth, with sage leues and Alome water.

The 168. Chapter doth shew of an impediment in the rouse of the mouth.

**G** Arcarion or Kyon be the greke words. In latin it is named Gurgulion, or Columella, or Graniosa. In English it is named an impediment in the rouse of the mouth.

The cause of this impediment.

This impediment doth come of an inflamacion rising out of the stomake, or els it may come of a hot & a corrupt blood.

A remedy:

First for this master vse gargarices and sternutacions, and than vse pilles of Cochee to purge the head and the stomake, and wash the mouth with Rose water in the which Roche Alome is dissolved in, and vse this fourre or five times.

Guidegir be veines vpō the which great artures be situated.

For Gonuloke in the extrauagants in the end of this boke.

For Gutterlode in the extrauagants in the end of this boke.

The 169. Chapter doth shew of Gurgulacioēs in a mas body

**G**urgulacio or Gurgulaciones be y latin words. In English it is named Gurgulation or croking in ones belly.

Gurgula-  
tions,

The cause of this impediment.

This impediment doth come of winde and cold, and empynnes of the guttes, & it may come by nature, and to vse long fasting in youth.

A remedie.

viii.

First

G

## The Breuiarie

First be not long fassing, beware of cold, desolute wnde by draggges & easy purgacions, & beware of eating of potage, & other sow, & of fruities, & of cold herbes, & colde meates, & any thing that hony is in, & kepe the belly laxatue and warme.

For Gutta taken for the gout, looke in the Chapter named Gutta in the Extraugantes.

The 170. Chapter doth shew of a  
saucefleume face.

Sauce  
fleume  
face.

**G**utta rosacea be the latin words. In english it is named Ga sauce fleume face, which is a rednes about the nose & y cheeks w smal piples, & is a priute signe of leprosnes.

The cause of this impediment.

¶ This impediment doth come of euill dyet, and a hot huer, or disordering a mans complexion in his youth, watch-  
ing and sitting vp late.

A remedie.

First kepe good diet in meates & drinke no wine,  
seede not of fresh bæfe, eate no shel fishes, beware of Ham  
and Eles, & egges, and qualifie the heate of the lynes & the  
Stomake with the confection of Acetose, and than take this  
oyntment, take of Bozes grece two vnces, of Sage poumed  
small an vnce and a halfe, of quicke siluer mortified with fa-  
tting spettle an vnce, compound al this together, & morning  
& euening anoint the face, and kepe the chamber viii. dayes,  
or els take of burre rootes and of Assodil rootes, of either ii.  
vnces, of white vineger two vnces, of Auripigment. 2 dras,  
of Brimstone a drame, make pouder of al that, y should be  
made pouder of, than put altogether, & let it stād 2 4. houres,  
and after that anoint the nose and the face.

For Gurgulio looke in the Chapter named Gargarion.

For Granosa looke in the Chapter named Gargarion.

Thus endeth the letter of G. And here  
foloweth the letter of H.

The

The 171. Chapter doth shew of the dulnesse of a mans witte.

**H**abitudo is the latin woorde. In English it is named dulnesse. In greeke it is named Amblysis. of vit.

The cause of Dulnesse.

Dulnesse commeth many waies. First it may come by nature, it may come of to much studying or musing vpon one matter, it may come of dronkennesse and great surfeiting, it may come of studying of supernatural things, or of matters that mans wit can not comprehend, & such studying or musing doth bring many men to diuers inconueniences, and at length they do fall mad, or mischiefe them selues.

A remedy.

First vse mirth in measure with honest company, study nor muse not to much vpon one matter. If a man loue no good company, then let him recreate or refreshe his minde with some manuel operation. And for this matter let him looke further in the Chapter named Memoria.

Halohonis is named a bone in the backe.

The 172. Chapter doth shewe of the Pyles  
and the Emorodes.

**H**aemorrhoides is the greeke woorde. In olde time the latins did vse this barbarous word named Emorordes. In english it is named y Emorodes or piles, y which be veines in the extreme part of the longacio, to whom doth happē diuers times two sundry passions, the first is like pappes & teates, and they will bleed, & they wil be verie Emorodes, the other be like wartes and they will itche, water, and smart, & they be named the pyles, and in the saide place doth breed other infirmities, as Ficus in ano, Fistula in ano. For the which looke in their Chapters.

Emerodes  
and pyles.

The cause of this impediment.

This infirmitie or impediment doth come of malicious humours  
y v.

# H

## The Breuiarie

mours in the naws and strayles; or it may come of a cole,  
ricke humour.

### A remedy.

Take of the powder of Suniacke an vnce; confect it with ho-  
ny, & make a supposito; and drinke Edellum; and make su-  
migacio with it. Orelas take of Bole armouiake , of Terra  
Sigillat, of Hanguis draconis, of either an vnce, of Carabe, of  
Aloes cincortine, of either halfe an vnce, confect this together  
with the white of an egge, or two, and suppositarely vse it,  
and drinke of Millifoly with the powder of a little Carabe.

The 173. Chapter doth shew of the Megrin.

**T**he Me-  
grine.

**H**emicrania is compound of 2. words; of Hemi, which is  
to say in English the middle , & of Graneum which is to  
say the Skul. In English it is named the Megrin, which is  
a sickenesse that is in the head keping the middle part of the  
Skull descending to the temples, & doth fetch a compasse like  
a Raine bow, and yet diuers times it will lye more at the  
one side then at the other, the Barbarus men doth name this  
sickenes Emigrania.

### The cause of this impediment.

This impediment doth come of reume & windes intru-  
sed in the head and can not get out but by medicines.

### A remedy.

First purge y head with gargarices & sternutaciōs, & other  
while vse Perahermētis or pilles named Pillule hollāde, &  
anoynt the temples with y oyle of Pardine, or with y oyle  
of cuforby, or y oile of Laury, a plaister made of mustard is  
not worst to lay to the temples, & beware of to much veny-  
cious astes, & restraine from eating of Garlike, of Ramsons,  
of Onions, of Chibolles, and such like. And wyne, strong  
ale, & strong beere is not good for this matter, and aboue all  
thinges beware of costiuences for constupacion , and kepe  
not the head to hot nor to cold, bue in a temperance , & vse  
no potage, nor new ale nor beere, nor hot nor new bread, ex-  
cept

cept it be xxxiii. houres olde, as it doth more plaine appeare  
in the Dietary of helth.

For Hectica passio, looke in the Chapter named Febris  
hectica.

For Heper, looke in the Chapter named Paralisis.

The 174. Chapter doth shew of an infirmitie named Hereos.

Hereos is the greke word. In latin it is named Amor. In Loue sick  
English it is named loue sick, and women may haue  
this sickenes as well as men, yong personis be much trou-  
bled with this impediment.

The cause of this infirmitie.

This infirmitie doth come of amours which is a fervent  
loue, soz to haue carnal copulacion with the party that is lo-  
ued, and it can not be obtained, some be so folish that they  
be rauished of their wifes.

A remedy.  
First I do aduertise euery person not so set to the hart that  
an other doth set at the hele, let no man set his loue so far,  
but that he may withdraw it betime, and muse not but vse  
mirth and mery company, and be wise and not folish.

The 175. Chapter doth shew of an impostume named Herisipula.

Herisipulas is the greke word. In latin it is named Apo- Shingles,  
stema calidū. Some latins doth name it Ignis sacer, A-  
uicen doth name it Spina, because it doth pricke & burne.  
In English it is named shingles; or the shingilles, and the  
Barbarous word is named Crisipule.

The cause of this infirmitie.

This infirmitie most commonly doth come of Coler.

A remedy.  
Take of Rose water, & of plantaine wafer, of either of them  
halfe a pint, of white wine as much, put this together and  
waul the place oft. O; els take of red wormes the whiche do  
come

# H

## The Breuiarie

come out of y earsh & bray the in a morter, & put to them a little vineger & make plaisters. &c. Or els take of the flowers of Camomil, of Rose leues, of Violets, the weight of either of the an vnce, of Mirtilles, of Sunnacke, of either of them an vnce & a half, sehal this in white wine & make a plaster & lay it to the place, or els take y ointment of Ceruse, I haue taken houselike & haue stamped it with a litle Caphire and haue put to it white wine and haue laid it to the place, and haue healed the pacient, and the oile of Roses, or the oile of Violettes bee good for this impediment, mixt together with the white of egges and the iuyce of Plantayne.

The 176. Chapter doth shew of the kindes of the hernies.  
**Hernyes.** Hernia or Ramex, be y latin wordes. In greke it is named Kyli. In english it is a possumacion in the codde, and there be thre kinds named in latin. Hernia aquosa, Hernia ventosa, Hernia carnosa, which is to say in English, a waterish herny, a windy herny, a fleshey herny, and some do say y there be 7. kindes of the herneys. For this matter looks in the chapter of this booke named Ramex.

The cause of these impediments.

These impedimentes be engendred in the codde, either of a grosse fleshey humour, or of a grosse waterish humour, or els of windy humour.

A remedy.

If it do come of a fleshey humour or matter. First purge the matter with Diaturbyth, & mollify the codde with Pultesos, and with the oile of Spike and Diaquilon, and after that make incision, and if any of the stones be perished, purifid and corrupted, cutte away the stone with the Hernia, and than take Mastix, of Sanguis draconis, and Dragan-  
gant, of either halfe an vnce, beate it & searce it, and compound it with the white of ii.egges, and with a fine linnen cloth make a playster, and lay it on the wounde, and whan this hath sacked out the corruption leste behynde, than make

make the pacient whole with any salue þ will incarnate the flesh & make whole the skin, & stablish and knit the veynes & sinewes that the stone hang by. If the Hernia do come of a watriish humour, first annoynt the cod with the oyle of Lylies, & then make incision, & draw out the water, & with tēts attractive, & gētle salues minister. &c. If it do come of vētōsītie or windi cause, vse clisters & suppositors, that the pacient may be laxative, and desolute Bælum in vineger, & with a fine linnen cloth make a plaister to the codes, & vse to eate diuers times of the electuary named Diapoliticon.

The 177. Chapter doth shew of a Tetter.

**H**Erpes or Herpethe be the greke words. In latin it is Tetter. H named Herpera and some do name it Flaua bilis. In English it is named a Tetter, and some doth name it Lupus or Lupic, because a wolfe hath oftentimes such impedimentes, it doth crepe and cozode and eateth the skin, and wareth broader and broder.

The cause of this impediment.

This impediment doth come of putrifid bloud, and of coler, or els by corrupt bloud onely, or of coler onely, and Lupus or Lupic is engendred of a slematicke matter, the which doth make a difference.

A remedy.

Trose de Arsenico is good, and if it come of bloud, exhaust ii. or iii. vnces of bloud, & more if neade shall require, & that age, time and strength will permit it. If it come of coler, as it appeareth in the Chapter named Colera, and if it be Lupte, cut of the heades of them and rub them with bay salt and Garlike stampd together, and lay ouer them a plate of leade.

The 178. Chapter doth shew of the lawnes.

**H**ysterica is the latin word. The barbarus word is Isterica. In English it is named the Jaunes, or the gulffe, & there be threē kindes of this infirmitie, which is to say, the yellow Jaunes, the blacke Jaunes, and the grene sicknes named

med Agriaca, and some do name it Penefelcon, and Melan-kyron or Melanchimon is the blacke Jaunes.

The cause of this infirmitie.

The cause of the yellow Jaunes doth come of red coler mixt with bloud, or els as I haue had experiance, y yellow Jaunes doth come after a great sicknes or a thought taken, y which hath consumed the bloud, and then the skin and the exterial partes must needes turne to yellownes; for lacke of bloud, coler having the dominion ouer it. The blacke Jaunes doth come of coler adusset, or els of melancholy, the which putrifiening the bloud doth make the skin blacke or tawny, & commonly the body leane, for y body or flesh is arisched & dryed vp. The grene Jaunes doth come of yellow coler mixt with putrified fleume, and corruption of bloud.

A remedy.

First for y yellow Jaunes, take of Iuory made in smal pouder halfe an vnce, of Turmarycke three quarters of an vnce, of English saffron the weight of a groate, compound al this together and drinke of it a porcion of the pouder morning & euening with stale ale. And for y blacke Jaunes, first purge Melancoly, as it doth appere in the Chapter named Melan-kyron. And for the grene Jaunes, or the grene sicknes, looke in the Chapter named Agriaca, which is the grene Jaunes. For Hiocianum, looke in the second booke named the Ex- trauagants, in the ende of this booke. For Hidrocela, looke in the Chapter named Ramex.

The 179. Chapter doth shew of the Hidropsies.

**Dropsy**  
Idrops or Hidropes or Hidropesis is derived out of a word of greke, named Hidor, which is water, for y sicknes, doth come of a watrish humour. The olde aucter greks did name this sicknesse Lercoplegmatia. In English it is named the hidropise or the dropsy. There be two kindes of the dropsies, the first is named Ascites, the second Alchites. For this matter looke in the Chapter named Ascites. The secōd kinde

kinde of the hidropsies is named Timpanites, & for that matter looke in the chapter named Timpanites. The third kind of the dropsies is named Sarcites, and some doth name it Iposarca. For this matter looke in the Chapter named Anasarca. These things be good for the hidropsies diamozision, Pillule sebelie, Pillule alkengi, and pilles of Reuberbe.

The 180. Chapter doth shew of a watrish humour in the skin of the head.

**H**ydrocephalus is the greke word. In latin it is named Morbus aquosus in cure capitis. In English it is named a watrish humour in and vnder the skin of the head, and it may be other periculer members nigh to the place.

The cause of this infirmitie.

This infirmitie doth come of abundance of reume in the head and with coldnes there taken.

#### A remedy.

First exchew coldnes, and than vse sternutacions & gargarics, than purge reume, & vse labour an stupes wet & drye, and see that the body be laxatiue, and vse Clisters, & beware of contagious meates and drinke, and specially beware of ale, new wine, and new beere.

The 181. Chapter doth shewe of one of the kindes of shortnesse of winde.

**H**Occomia or Occomia be the latfin words, In English Rotlig in hit is named rotlyng in the throte, or shortnes of wind. the throte

The cause of this infirmitie.

This infirmitie doth come when that Asthma and Disina be ioyned together.

#### A remedy.

First

# H

## The Breuiarie

Fyrst use a P̄tisane, & than take an easie purgation, & kepe the belly warme & laxatine, and use Lucianum de pivo, and beware of eating of hard chese and nuttes.

¶ For Histera puiux, looke in the Chapter named Isterichi puiux.

The 182. Chapter doth shew of a man.

a man.

**H**omo is the latin word. In gr̄eke it is named Athopōs, or Auir. In Englishe it is named a man or a woman, which be reasonable beastes, and man is made to þ similitudenes of God, and is compact and made of xv substances. Of bones, of gristles, of sinewes, of beynes, of artures, of stringes, of coordes, of skin, of pannicles, pellicles, or calles, of haire, of nailes, of grece, of flesh, of bloud, and of mary within þ bones, a man hath reasō with Angels, feeling with beastes, living with treēs, hauing a being with stones.

¶ For Hypophtalmia, looke in the Chapter named Ophthalmia,

The 183. Chapter doth shew of standing vp of a mans haire.

Standing  
vp  
of  
haire

**H**orrīpilacīo is the latin worde. In English it is named standing vp of a mans haire.

The cause of this impediment.

This impediment doth come of a colde reume mixt with a melancoly humour and fleume. It may come by a solish feare when man is by him selfe alone, & is a frayde of his owne shadow, or of a spirit. ¶ What say I, I shuld haue sayd, astrayd of a spirit of the buttry, which be perillous beastes, for such sp̄rites doth trouble a man so sore that he can not dryuers times stand vpon his legges.

All this notwithstanding, without any doubt in thundersing & in lightning, & tempestuous wether, many evill things hath bene sene & done, but of al these aforesayd things, a wholle winde

Wynde I do not loue, I in this matter might both write and speake, the which I will passe ouer at this time.

The second cause of this impediment.

This impediment doth come of a faint heart, and of a feare, full minde, and of a mans folysh conceyce, and of a timerous fantasy.

A remedie.

First let euery man, woman or childe, animate them selfe vpon God, and trust in him that neuer deceued man, that ever had, hath, or shall haue confidence in him, what can any euill spirit or diuell doe any man harme, with out his will. And if it be my Lorde Gods will, I would all the diuels of hell did feare my flesh all to peices, for gods will is my wil in all thinges.

The 184. Chapter doth shew of the foure humours of the foure complexions of man.

There be foure humours, otherwise called the foure complexions of man, which is to say fleume, bloud, coler, and cōplexion melancoly. And whosoever he be that hath the one humour hath y<sup>e</sup> other, but not of equal porcion, for lightly euery man hath more of the one complexion then of the other, for it doth not keepe an uniformitie but in fewe men.

The cause of the humours.

God made them in man, when he made man, & he did make man perfect of foure humours, in true porcion, but after that thowzow sensualitie man did alter his humours or complexion, setting them out of order and fraine,

A remedy.

To purge humours, vse Acetum squilliticum, and pilles named Pillule aggregate, the greater Pillule fetide, &c. And to dissolve humorz, the which doth come to the sinewes, vse Pillule euforbij, and such like.

## The Breuiarie

The 185. Chapter doth shew of the Hypocondrie.  
**H**ypocondrion is þ Greke word. In latin it is named Hypocondrium. In english it is named the Hipocunder the which doth kepe the compasse of both the sides about the bres, bes or pappes, in þ which places may be diuers impedimentes

The cause of this impediment.

The impediments of the Hipocunder doth come either of ventositie, or els of some euill humour there lying & being, it may come of the impediments of the splen, or the impediments of the liuer, or els of some Appostumation and some such lyke thinges.

A remedy.

If this matter do come of ventositie, vse Mellicrat conditio & the decoction of Alhas. If it do come other wayes, vse the sirupe of Eupatory. And if it do come of the splene, or of the Lyuer, looke in the Chapters named Splen and Ephar.

Thus endeth the letter of H. And here

beginneth the letter of I.

The 186. Chapter doth shew of a winde vnder the skin. vnde.

**E**tigacio is the latin word. In english it is named a winde, þ which may be in many members of man, specially & most commonly it is vnder the skin.

The cause of this impediment.

This impediment doth come of a vaprous ventositie or wind intrused vnder the skin and can not get out, it may also be in many other members.

A remedy.

The remedy of this infirmitie doth much rest in the rectification of digestion, that is to say, the meate the which a man doth eate, be not of ventositie engendring winde, and than vse purgations, scarificacions, boxing, flebothomy, & stuphes. And for this matter the medicines the which doth serue in the Chapter named Tromos, is good for this impediment.

The

The 187. Chapter doth shew of a sicknes  
named saint Antonyes fyer.

I Gnis sancti Anthonij, Ignis persicus and Pruna be the latin words. In English it is named saint Anthonyes fyer, they be like wheales y which doth burne as fyre, howebcit, Ignis persicus or saint Antonyes fyer is not so vehement as is the infirmitie named Pruna, for Pruna is more grosser & greater, and doth burne more then doth saint Antonyes fyer.

The cause of this impediment.

This impediment doth come of the corruption of bloud, or of coller adusled.

A remedie.

Take of houselike two handfuls, stamp it and mix it with the iuice of Plantaine, & make a plaister of it, and lay it to the place infected, or els take of the iuice of Smalage halfe a pint, of the bran of Barly threé handfuls, mire this together with a little Honey and make a plaister, or els take of ducks meat which be little greene things the which doth lye vpon water threé handfuls, of Violet leues an handfull, stamp this together with a little of the oyle of Rose & make a plaister.

For Ignis sacer looke in the Chapter named Heresipulas.

The 188. Chapter doth shew of puffing or swelling of the flesh.

I Oterus is the greeke word, Bilis is the latin word, & Celsus doth name it Aurigo, & some latins doth name it Arquatus. In english it is named a puffing or a swelling in the flesh, puffing vp the skin as one were poisoned or stonge with some venomous worme or beast, & some grekes sayly that Icterus is he the which hath any of the hernyes in the codde, looke in the Chapter named Hernia.

The cause of this infirmitie.

This infirmitie doth come of a corrupt and venomous humour.

III.

A re-

# The Breuiarie

A remedy.

First take of Triacle or els of mitridatū.iii.oz.v.tunes, thā  
take easy purgations, as þ pacient is able to receive, & after  
þ use Seuphes & bathes, & siebothomy, as nede shall require.  
For Illica passio, luke in the Chapter named Cordapsis.

The 189. Chapter doth shew of the kindes  
of Scabbes and Rynge wormes.

A kinde  
of ring  
wormes.

Mpetigo is þ latin word: and some latins do name it Zer-  
na or Zerma, this sicknes doth differ in the moze and lesse,  
the Grekes doth name this sicknesse Lichin, the Barbarus  
word is named Lechena. In english it is named roughnesse  
of the skin, or scabbes in the skin, and ther be two kindes,  
the one is a dry scabbe and the other is wet, or an ulcerous  
scabbe named in english a King worme, or being of þ force.

The cause of these infirmitieſ.

These infirmitieſ doth come vnder this maner. First by ly-  
ing with any scabious person, by euill drinkeſ drinking, &  
eating of euil and naughtie meateſ, & diuers times it doth  
come after a greate sicknes. And if the scabbes be dry, it doth  
come of melancoly, & if they be wet, & water issuing out of  
them, it doth come of putrifid flemme or els of corrupt blud.

A remedy.

First if it be dry scabbes, purge melancoly w̄ Pillule lucis  
& Pillule Indie. And if it do come of þ corruption of blud or  
putrifid flemme, purge þ body with pills Stomaticke. Pilles  
of Harcocol, & pilles of Herapion, & after þ anoint þ body w̄  
þ oyle of Tarter, or els take of dock roots.iii.oz.iii.hadſuls  
bruse the & ſet the in vineger, & wash the body, or els take  
of the powder Yzees thre or.iii.ounces, of the bran of beanies  
two handfuls, myr this with hony & white wine & wash the  
body. By els this is the best to kill all kindes of scabes, take  
of þ oyle of Bay thre unces, & mire it with an vnce of mor-  
tified Mercury, the whiche is mortified with fasting spittle  
and

and anoint þ body thre times, & the oyle of egges, and the  
sripe of Fumitory is good for this infirmitie. And for this  
matter looke in þ Chapter Psora, and Scabies and Lichen.

For Incubus, looke in the Chapter named Ephialtes.

¶ The 190. Chapter doth shew of inci-  
sions or cuttinges.

I Ncisio is the latin word. In English it is named Incision  
or cutting. Ther be diuers incisioꝝ or cuttings, as cutting or cut-  
ting of a mans arme or legge, or any other perticuler member,  
but the very true incision doth belong to the cutting out of  
stones of a mans body, or els of cutting of ruptures, or her-  
nies, and other impediments in the belly, & some saith let-  
ting of bloud in a veine or cupping or boring be incisions.  
For this matter, looke in þ Chapter named Flebothomia.

For Intestina, looke in the Extrauagantes in the ende of  
this booke.

For Incendium ignis, looke in þ chapter named Cumbustio.

¶ The 191. Chapter doth shew of infla-  
sions or swellenges.

I Nflacio is the latin word. In english it is named an infla-  
cion, or swelling, or bolling, or rising of humoꝝ in þ flesh. <sup>Inflacion,</sup>  
The cause of this impediment.

T HIS impediment doth come, or is ingedred many waies  
as by rumatike humours, corruption of bloud, or by the  
admixtion of euill humours. And where many doctours in  
phisick, doth hold diuers opinions in this infirmitie, saying  
that inflacions doth differ from Apostumacions, considering  
that all inflations doth appeare exterially, and Apostumaci-  
ons most commonlie be interiall, I do say, al inflacions and  
Apostumacions be natures, for they may be as wel exterial,  
as interiall.

## I

*The Breuiarie*

A remedy.

Take of the dung of a Gote thre vices, of Preos two vices, make pouder of it, compound this together with clarifed hony, and make a plaister, & take an easy purgation made of y coddes of Hene, or els take of Cassia fistule two drams, or seth of Polipody thre drames in stale ale clarified, and stampe it and drinke it.

*Foz Intellectus looke in the Chapter named Memoria.*

The 192. Chapter doth shew of suppression  
of a mans body.

*I* Schuria is the greke word. In latin it is named Suppressione vrine. In english it is named suppression of vrine, that is to say, that when a man would pisse and can not.

stop.  
ping of  
water.

The cause of this impediment.

This impediment doth come many waies, either by operation or stopping of the stone, or some grosse humour, or els thorow some euil humour growing in y condite of the vrine, or els it may come thorow long retencion, or long holding in a mans water.

A remedy.

Take of y sedes of Gordes thre drams and they made in pouder, drinke it with white wine or renish wine. Or els take halfe an vnce of Parcely sedes, and of Geate stones a drame, make fine pouder of it, & drinke it with white wine.

*Foz Ischiadici, looke in the Chapter named Sciatica passio.*

*Foz Isophagus looke in the Chapter named Isophagus*

The 193. Chapter doth shew of suffocation in the belly.

*I* Sterichi puiax be the greke wordes. In latin it is named Suffocacio vteri. In english it is named the suffocation of the belly or matrix.

Suffoca-  
tion of  
the  
moder.

The cause of this impediment.

This

This impediment doth come of ventositi and coldnes taken, this sicknes in women is named the suffocation of the matrix.

A remedy.

For a remedy looke in the Chapter named  
Melon and Matrix.

The 194. Chapter doth shew of a  
mans ioyntes.

Vncture is the latin word. In Græke it is named Chondri. In English it is named the ioynts of a man, which may haue diuers diseases.

The cause of the diseases of the ioyntes.

The diseases of the ioyntes doth come either by colde fasking, or els by some strayne or broole, it may come by the pockes or by the gout, or other diseases lyke to these.

A remedy.

If it do come of colde, purge the matter with Yera pigra, and Yera hermetis. If it do come of heat, take the Electuary of the iuice of Roses, and then vse Locall playsters, and among all other things a hot Cowtorde is not the wort.

Thus endeth the letter of I. And here foloweth the letter of K.

For Karabitus, looke in the Chapter named Phrenitis,  
For Kyon, looke in the Chapter named Garcarion,  
For Kili, looke in the Chapter named Hernia.

Thus endeth the letter of K. And here beginneth the letter of L.

The 195. Chapter doth shew of a  
mans lips.

I.iii.

Labia

## L

*The Breuiarie.*

**L**Abia is the latin word. In Greke it is named Chili. In Lypps. English it is named lips, the which may haue chappes and other diseases.

## The cause of Chappes.

¶Ch appes in a mans lippes, may come of a Sharp or bitter wind, or it may come thoroþ heat of the liuer and stomake.

## A remedy.

Anoint thy lipps with the oile of sweet Almons. And for this matter looke in the Chapter named Fissure.

The 196. Chapter doth shew of teares of water,  
the which doth distill from the eyes.

**T**eares **L**Acrime is þ latin word, In Greke it is named Dacria. In english it is teares or water distilling from the eyes.

## The cause of this impediment.

This impediment doth come of a salt humour in the head, descending out of the head to þ eyes. Also to go or to ride against a sharpe wind wil cause teares or water to come out of the eyes, sorrow, care or paine, wil cause one to shed tears, unkindnes of a man to displease God in offending or displeasing him, wil cause man, womā, & childe, to wepe & shed teares, for the which the grace and mercy of god is sufficiēt.

A remedy for salt humours the which doth descend to the eyes.

Fyrest vse to drinke the water of the iuice of Betony, & vse to take Gargarices liquid & unliqueide, and otherwhile take of the pilles of Coche to purge the head and the stomake.

For Lapis, looke in the Chapter named Lythasis, & Nephresis.

For Latus, looke in the Extrauagantes in þ ende of this booke.

The 197. Chapter doth shew of the curding  
of a womans mylke.

Lac

**L**Ac is the latin word. In greke it is named Gala. In english it is named milke. And here I do speake onely of the curding of womans milke, for other milkes looke in the Dietary of health.

The cause of Curding of womans milke.

Womans milke is curded thorow euil digestion of meats and drinckes, and thorow opilacions, and otherwhile it doth come for lack of exhausting, or sucking, or drawing out the milke when it shold be drawn.

A remedy.

For this matter looke in the Chapter named Mamill, & if there be any appostumacion there, exhaust some bloud the contrary syde in a vaine named Cardiaca, & kepe the brests warme, and vse a good moderate dyet, eating no meate the which doth engender grosse and corrupt humours, and here springeth the original of them whose arme holes doth stink, for it doth come of grosse and superfluous humours, as well in man as in woman.

The 198. Chapter doth shew of werines Copos

**L**assitudo is the latin word, in greke it is named vverines. or Comatos. In English it is named werines.

The cause of this impediment.

This impediment doth come of so much labour, or els it doth come of debilitie & weakenes, or of great Auggishnes, not lust to labour.

A remedy:

First vse moderate labour, and then take good meates & drinckes, and lye in a soft and easy bedde, & drinke posset ale to bedward. And further for this matter, looke in the Chapter named Fatigacio in the Extrauagantes.

Lacerti is the latin word. In english it is named lacertes which be bones, & some say it is little straines y which doth come from the head to the necke, & to the ears & the face.

Lacuna it is a little hole in the rounse of the mouth.

L

## The Breuiarie

The 199. Chapter doth shew of Leprounes.

Leproun.  
ness. *L*epra, is the Latin word. In Greke it is named Psora. In English it is named Leprounes, & there be foure kinds of Leprounes, which is to saye, Elephancia, Leonia, Tiria, & Alopecia. These foure names or kindes of leprounes doth take their names of foure kindes of beastes ; for these foure kindes of Leprounes hath the properties of the beasts as it appeareth playnely in the Chapters of the sycknesses.  
For Lecoslegmancia, looke in the chapter named Idrops.

The 200. Chapter doth shew of Fracles in  
a mans face and body.

Fracles. *L*entigo or lentiginos, be the latin wordes. In Greke it is named Phacos. In english it is named fracles, the which is in ones face and body.

The cause of this infirmitie.  
This infirmitie doth come either by the caliditie of the sun, or els by the corruption of þ Ayer, or by some interiall cause in retaineing some superfluous humour.

A remedie.

First be let bloud of a veyne named Cephalica. And if the Fracles do go ouer all the body, be let bloud in a veyne named Medianas, and then purge the body with Pillulis aureis and Vera pigra, and than wash þ body with the water that these things folowing is soden in , the bran of Barly , of beanies, of Fenugrek, & put in violets & an vnce of þ oile of bitter Almons and such like, & anoint the place or places.

The 201. Chapter doth shew of depilacion, other-  
wise named Tankerbalde, or knaue bald e,

Lepus

**L**epus marinus be the latin words. In Greke it is named Dipilacion. legos thalasios . In English it is named depilacion of a mans haire, which is to say, having haire before in the head & no haire behinde, for the heare of the sea, hath no haire on y hinder part , for this matter looke further in y chapter named Capilli, & in the second booke named the Extravagates, in the end of this booke. And some doth name this sicknes a watriish scabbe that runneth abroad, & some doth take it for a kind of vometing, looke in the Chapter named Lepus marinus in the Extravagantes in the end of this booke.

The 202. Chapter doth shew of a webbe rooted in the eye.

**L**encomata or Lencoma is the Greke Worde, as some doe say. In English it is a webbe the which is rooted in & upon the eye or eyes.

The cause of this infirmitie

This infirmitie is engendred of a viscous humour or rume, and it may come of a strypp or some great bosome.

A remedie,

For this matter purge the head and the stomake with y pilles of Cochæ, & vse Gargarices , and after that vse Collices, but I would counsel every man not to meddle with it if it be veterated and olde. &c.

The 203. Chapter doth shewe of a kinde of Leprounes named Leonia.

**L**onia is the greke word. In english it is named the Lyons A kinde of Leons prosperitie, for this word is derived out of Leo leo. of Leonis, which is in English a Lyon , for as the Lyon is most prouesse fearest of all other beasts, so is y kinde of Leprounes most worst of al other sicknesses, for it doth corode and eate the flesh to the bones, and the flesh doth rot away.

The cause of these infirmities.

This infirmitie doth come either by kinde , or els a childe

## L

*The Breuiarie*

child conceiued when the mother is menstruous , it may come also of putrifid coller and melancholy.

## A remedie.

If this infirmitie do come by nature or kind,or by any menstrual humour there is no remedy, but onely God and pacience. If it doe come of a venomous humour, as a melancholy humour or such lyke, purge the humour, as it is specified in þ Chapter named Melancolia, and vse Stuphes & bathes, and purgations, & vse the diet & the medicines , as is specified of Lignum-vite, or Guaicum, and beware of grosse meates eating, and of repletion.

The 204. Chapter doth shew of vnperfite digestion and egestion.

**I**mperfect digestion.  
Ienteria is the greke word. In latin it is named Levor. In english it is named the lientery or imperfect digestio, which egestion doth differ from Colerica passio, & from Catastropha, as it doth appeare in their Chapters.

## The cause of this infirmitie.

This infirmitie doth come of lubricitie, of syding of the meate out of the stomake , the malwe and guttes without perfect decoction or digestion.

## A remedy.

Drinke of raine water v. or vi. draughts in a day, or els take of water cresses, & stamp the, & drinke þ juice of it with the iuce of plantain, or els take of plantaine thre handfulls, of saint Johns wort thre handfulls, of Cresses as many handfulls, seth this in a galon of raine water, or a galon of red wine to a potell or more, than straine it, & put to it y. vnces of the pouder of Cinammon, and drinke of it diuers tymes.

The 205. Chapter doth shew of blere eyes.

**B**lerereyes.  
**L**iptitudo is þ latin word: in english it is named blere eies which is whē þ vnderlid of þ eye is subuerted. Rasis doth say þ Liptitudo is whē þ white of þ eye is turned to rednes.

The

The cause of this impediment.

This impediment doth come of a salt humor or of superabundance of rume with corruption of blood.

A remedy.

First purgs þ head as it doth appere in the Chapter named Caput, & vse daily gargarices & Sternutacions, and wash the eyes oft with colde water and a fine linnen cloth, and to bedwarde anoint the eyes diuers times with Tuttie, and than wash them in the morning with cold water.

Foz Ligmos, looke in the Chapter named Singultus.

The 206. chapter doth shew of the kindes of Scabbes.

L Ichem is þ greke word. Lichenā is þ barbarus word. In Scabbes latin it is named Zerna, or Impetigo, & some doth name it Mentagra, & some greciās doth name it Psora. Foz this mater looke in the Chapter of þ aforesayd names. But Psora in greke is taken for one of þ kindes of leprousnes, which is a perilous sicknes & is infectious, & so be al maner of kindes of scabbes, wherfore I do aduertise al maner of persōs, þ which be infected, not to ly in bed w̄ these infirmitiēs or any other disease, like as þ pestilēce þ sweating sicknes, or any of the kindes of the ague or feuers, or any of the kinds of þ falling sicknesse & fūtū like, and Mentagra is engendered of a grosse melancholy humour.

Foz Liena looke in the Chapter named Splen.

The 207. Chapter doth shew of a mans splene.

L Ien is þ latin word. Splen is þ greke word. In english it is named a splen, þ which doth lye on the left side & doth make a man to laugh, þ which may haue diuers impedimēts as it doth more plainly appere in the Chapter named Splen: great study, & long writing, & pēculnes, thought, & care doth hurt the spleen, and honest mirth, with honest company, doth comfort the spleen, & so doth all redolent & odiferous sauors.

Foz Limphaticarom looke in the second booke named the Extraugantes.

The

## L

*The Breuiarie*

The 208. Chapter doth shew of a mans tongue.

A tongue **L**ingua is the latin word. In greeke it named Glossa or Glotra. In english it is named a tongue. The tongue of man is an instrument or a member, by the which not onely tasting but also þ knowledge of mans mynd by þ speaking of þ tongue is brought to understandyng, þ reasō may know the truthe frō the falsyod, & so conuerse. The tongue is þ best and the wort official member in man, whyn, and wherfore, I do remit the matter to the iudgement of the readers. But this I do say þ the tongue may haue diuers impedimentes beside slaundering & lying, the which is þ greatest impediment or sicknes of al other diseases, for it doth kil þ soule without repentance. I passe ouer this matter, and will speake of the sicknesses whiche may be in mas tongue, þ which may swel, or els haue fissures, or wheales, or carnelles, or the Palse.

The cause of these infirmities

**Q**If the tongue do swell, it doth come of the corruption of bloud, or els of superabundance of rumme, or euil diet, as surfeting, &c.

A remedy.

If it do come of corruption of bloud, erhaust two or threē vnces of bloud, as age and strength wil permit it with time convenient, & then purge the head with pilles of Cochere, and vse gargarices. If it do come of rumme, take of þ juice of night shad otherwise named Solatrum, & let the pacient holde in his mouth, as long as he may v. spōefuls one after an other. If it do come of a palsey, it doth come of a great anger or feare, or els of extreme colde, or els of dr̄inking of to much wine, & dr̄inking of cuill dr̄inks of sundry brewings, some god & some badde, some newe & some stale, and it may come of eating of euil meates, vse therefore diuers times to lay a graine of Callopy vpon the tongue, and refraine from such things as may be the occasion of this sicknes rehearsed. If therē be fissures in þ tongue or chappes, it doth come of some colerike humour whiche doth cause ariditie and dr̄ines of the tongue,

songue, for such matters vse mellilotē & moyst thinges. If ther be wheales in the tongue, it doth come of surfeting and keping of euill dyet, & drinking late of hot wines & strong ale, and it may come of heat in the stomake, for this matter first vse good dyet, and than purge the head, and vse of Gar-  
garices with sternutacions.

Fox Lipothomia looke in the Extrauagants in the ende  
of this booke.

The 207. Chapter doth shew of the stone in the bladder.

L Ichiasis is the greeke word, in latin it is named Calculus  
in vesica, and Lapis is taken for al y kindes of the stones. The stone  
In englisch Lithiasis is y stone in the bladder. And some doth  
say that Nefresis is the stome in the raines of the backe, ther-  
fore looke in the Chapter named Nefresis. The cause of this impediment.  
This impediment doth come either by nature, or els by ea-  
ting of euill & viscous meates, and euill drinke, as thick ale  
or bære, eating broyled & fryed meates, or meates y be dried  
in y smoke, as bacon, martinmas bæfe, red herring, sprottes,  
& salt meates, & crustes of bread, or pasties, and such like.

A remedy. If it do come by nature, ther is no remedy, a man may mit-  
tigate the paine & breake the stome for a time, as shalbe re-  
hersed. If it do come accidentally by eating of meates y wil  
ingender the stome, take of the bloud of an Hare, & put it in  
an earthen potte, and put thereto threē unces of Sassafrage  
rootes, and bake this together in an ouen, & than make pou-  
der of it, and drinke of it morning and euening. Fox this  
matter this is my practise, first I doe vse a dyet eatting no  
newe bread, except it be. xxiiii. hours olde. I refuse Cake-  
bread, Saffron bread, Rye bread, leuen bread, Cracknels,  
Hunnels, & al maner of crustes, tha I do drinke no new ale,  
nor no maner of bære made with hoppes, nor no hot wines.

I doe

## L

*The Breiarie*

I doe refraine frō flesh & fishe, which be dried in the smoke, and from salt meates & shel fishes. I do eate no grossie meats nor burned fishe nor flesh, thus vsing my self I thanke God I did make my selfe whole and many other, but at y beginning whē I went about to make my selfe whole, I did take the pouder following. I did take of Wzome seedes, of percilie seedes, of Sarafrage seedes, of Gromel seedes, of either of thē an vnce, of Jetē stōne a quarter of an vnce, of date stōne as muhe, of egge shelles that chekin hath laine in the pith pulled out halfe an vnce, make pouder of all this & drinke half a sponefull morning and euening, with posset ale or whyte wine. Also the water of hawes is good to drinke.

For Lumbe looke in y Extrauagāts in y end of this booke

The 210. Chapter doth shew of obliuiousnes.

**O**bliuiousnes  
Obliuiousnes

Lethargos is the Greke worde. And some Grecians doth name it Sirsen. The barbarous men doth name it Litergia. In latin it is named Lethargia or Obliuio. In english it is named obliuiousnes or forgetfulnes.

The cause of this impediment.

This impediment doth come thowzow cold rume, the which doth obnebulate mans memory, and doth lye in the hinder part of a mans head, within the scull or brayne panne.

A remedy.

First if neede require vse fflebothomy, and aboue al things marke or see that the body be not constipated or costiuie, but laxatiue, and vse gargarices, and otherwhile vomites, and annoynt the head with the oyle of Castoy, and the oyle of Roses, compound with Aceto squilitico, & let such men haing this impediment, beware of drinking to much strong drincks, as wine and ale, and eating of Garlike, Leekes, & Onions, and such like.

The 211. Chapter doth shew of a skurfe  
in all the body.

Luce

**L**vice or leuci be the grēke wordes. In latin it is named Skurfe. Vitiligo. In English it is named a scurfe in all the body.

The cause of this infirmitie.

This infirmitie doth come of a colerick & melancholy humour.

A remedy.

For this matter I do take iii. vnces of boves grece yf skins pulled out, thē I do put to it an vnce of the pouder of oyster shels burnt, & of yf pouder of brimstone, & iii. vnces of Mercurie mortified wō fassing spettle, cōpound al this together & anoint the body . iii. or iii. times, & take an easie purgation,

For Luggia, looke in the Chapter named Dubaleth.

The 212. Chapter doth shew of long

white wormes in ones belly.

**L**umbrici is the latin word. In grēke it is named Elmis Wormes. In English it is named long white wormes in the maw, stomake and guttes.

The cause of this infirmitie.

This infirmitie doth come of superabundance of fleuma-  
ticke humours.

A remedy.

If any mā wil take a Plow mans medicine, & the best me-  
dicine for these wormes, & al other wormes in mās body, let  
him eate Garlike. For this matter looke further in the Chap-  
ters named Vernies, & in Affarides and in Cucurbiti.

The 213. Chapter doth shew of Lunatike men & women.

**L**unaticus is the latin word. In English it is named for  
a lunatike persō y which wil be rauished of his wit ones  
in a moone, for as the moone doth change & is variable, so  
be those persons mutable and not constant witted.

The cause of this impediment.

This impediment may come by nature & kind, & then it is  
uncurable, or els it may come by a great feare or studie.

A remedy.

First be not solitary, nor muse not of studious or superna-  
tural matters, use mery company, & use some mery & honest

B i. pastime,

pastime, be not long fasting, vse warme meates, and drinke  
wel to bedward, to make or to prouoke Acpe:Lepe not in the  
day, and vse the medicines which be in the Chapters named  
Memoria, Sensus, and Anima.

The 214. Chapter doth shew of intemperance.

**I**ntemperance. **L**uxus is the latin word. In greke it is named Asotia. In  
English it is named intēperance. Tēperance is a morall  
vertue & worthie to be praised, cōsidering þ it doth set al vert  
ues in a due order. Intēperāce is a great vice, for it doth set  
euerie thing out of order, & wher ther is no order ther is hor  
ror. And therfore this word Luxus may be take for al kinds  
of sensuality, þ which can never be subdued wout þ recognisiō  
& knowledge of a mans selfe what he is of him selfe, & what  
god is. And for as much as God hath giuen to every man li  
ving free wil, therfore every man ought to stād in the feare  
of god, & to looke to his conscience, calling to God for grace,  
and daylie to desire & to pray for his mercy, and this is the  
best medicine that I do know for intemperance.

Thus endeth the letter of L. And here  
after foloweth the letter of M.

**P**rincipall  
veynes.

**T**he 215. Chapter doth shew of the principal veines in man.  
**M**ediana I do take him here for the first veine, thā is car  
diaca & Sophena, & Cephalica, & Basilica, & Saluatella,  
& Epatica, & Sciatica, & þhemorodial veines, Mediana doth  
lie in the middle of þ arms, & any of the veines be opened  
for any passiō or grefe about the heart. Cardiaca is at þ one  
side in the middle of the arme, & is opened for passiōs & disea  
ses about þ hert. Sophena doth lye a little frō þ ankle, & is o  
pened for passiōs in þ liuer & þ stones. Cephalica doth lie a li  
tle vnder þ thome & is opened for passiōs of þ head & eies. Ba  
silica is opened for passiōs of þ liuer & for the feuer quartain.  
Saluatella doth lie betwixt þ little finger & the lech finger, & is  
opened to clese al the body. Epatica is opened to clese þ li  
uer. Sciatica doth lie in þ outwarde part of þ fōt & is opened  
for

for the Sciaticke passion. The hemorodial beines be opened to purge melancholy. There be many other beynes opened for other impedimentes long to rehearse at this time.

The 216. Chapter doth shew of a sodeine sicknes.

**M**alus morbus be the latin words. In English it is named an eull sicknes. Every sicknes in it self is eull to y sickenes. A sodeyn body; but this hath his name of a proper sicknes named a sodein sicknes y which doth fal to a man. And ther be many sodein sicknes, as y pestilēe, the kinds of feuers, y sweating sicknes, the masels, y smal pockes, the cramp, the palsey, and soūding, & many such like sicknes, but here it is taken as many diuers doth hold opinio y it is the French pockes, wherfore looke in the Chapter named Maly frantizoz, and the Chapter named Morbus Gallicus.

For Madaroses looke in the second booke named the Extravagantes.

The 217. Chapter doth shew of the French pockes.

**M**ala frantizoz is the Arabie word. In latin it is named French morbus gallicus or Variole maiores. In english it is named one of y first kinds of the frech pockes y which be scabs & pimples like to leprositi, wherfore for this matter or sicknes looke in the chap named Morbus gallicus. The grecias can not tel what this sicknes doth meane, wherefore they do set no name for this disease, for it did come but lately into spain and fraunce, & so to vs about the yeare of our Lord, 1470.

The 218. Chapter doth shew of a

filthy scabbe corrupted.

**M**alum mortuum be the latin words. In English it is named a filthy scabbe the which most commonly is in the armes and legges. A filthie Scabbe.

The cause of this impediment. This impediment doth come most comonly of a menstruous woman, & it may come by corruption of bloud, & diuers times it doth come of a melancholy humour aduisted.

M.

## The Breuiarie

A remedy.

First make this preparatiue, take of Enula capana rootes cleasned & cut in pieces threē vnces, of Fenell rootes the pith pulled out ii. vnces, of the bayes of Ashe treēs an vnce and a half, of Scabiose ii. handfuls, of honisuckles threē handfuls, of Fumetory two handfuls, of þ tender croppes of burres ii. handfuls, of Sene and Polipody of eche two vnces, of the flowers of Rosemary & of Violets an vnce, of Sicados & Epithime an vnce, consecute all this together with suger plate and Rose water, & make a sirupe, and vse to eate it morning, noone, and at night, and than take Pera ruffini, or Peralogodion russi, or Theodoricon a dramme or two at a time. For this matter looke further in the Extrauagantes.

The 216. Chapter doth shew of womans brestes.

**M**Amille is the latin word. In grēke it is named Matdos, or Mazion. In english it is named womens breste þ which may haue many impediments, as lacking of milke, curding of milke, inflaming of the brestes, and otherwhile they may be long & great, and otherwhile the skinne may go of from the niples.

The cause of these impedimentes.

These impedimentes doth come many waies, it may come for lacke of sucking or dralwing of the milke, it may come by grossenes of the bloud, it may come of debility & weaknes or opilacions, as when a woman doth lacke milke it may come by to much handling of them, and it may come by nature or grossenes of humours.

A remedy.

If a woman do lacke milke, take of Cristal a drame and a halfe, & make fine pouder of it, and drinke it with Wallard or Muscadell, do this v. or vi. times. Or els take of Fenel, of Malowes, of Anis, of Marche, of eche of them ii. handfulls, lech it in Wallard or Muschadel and straine it, and drinke

drinke it oft. If the brestes be longe, bigge, and great, make a plaister with hemlockes sodden in white wine, & lay it to the brestes. If there be any inflamminges in þ breste, take the white of two egges, & two handfuls of houseleke, compound both together and lay it to the brest. Ør els take Southistell and Dandclion, Violet leaves, the tender croppes of wilde hoppes, of each a handfull, seeth it in posset ale and drinke it. If the milke be cruded in the breste, some olde auctours wil geue repercussives. I would not do so, I doe thus, I do take Dragagant, and gumme Arabicke, and doe compound them with the white of rawe egges, and the oyle of violets & do make a plaister. Ør els I doe take pitch, and do liquifie it in þ oyle of Roses, putting a little doue dung to it, & dregges of wine or ale and make plaisters.

Fox Macula in Oculo looke in þ chapter named Tarphati.

The 220. Chapter doth shew of one  
of the kindes of madnesse.

**M**Ania is the greke. In lattin it is named Insania or Furor. In English it is named a madnes or woodnes like a wilde beast, it doth differ from a phrenisey, for a phrenisey is with a feuer, and so is not Mania, this madnes that I do pretend to speake now of.

The cause of this infirmitie.

This infirmitie doth come of a corrupt bloud in the head, & some doth say that it doth come of a vilious bloud intrused in the head, and some sayth it doth come of weakenes of the braine the which letteth a man to sleepe, and he that can not sleepe most nedes haue an ydle brayne, and some say it is a turning vp so downe in the head, the which doth make the madnes.

A remedy.

First in the chamber wher the patient is kept in, let ther be no picters nor painted clothes about the bed or chamber,

R.iii. than

## M

*The Breuiarie*

than vse in the Chamber all thinges that is redolent & of  
swete sauours, and kepe the pacient from musing & studi-  
ing, and vse mirth and mery communicatiō, and vse the pa-  
cient so that he do not hart hymselfe nor no other man, and  
he must be kept in feare of one man or an other, & if neede  
require he must be punished and beaten, and gine him thre  
times a day warme meate, and vse to eate Cassia fistula, and  
Epithume vsed is very god.

The 221. Chapter doth shewe of a mans handes.

**H**andes

**M**anus is ylatin word. In Grecke it is named Chir. In  
english it is named a hand or hands, v which may haue  
many impediments as chappes, wormes, or driness in the  
palme of the hands, or some moyst humours and such like.

The cause of these infirmities.

These infirmities doth come either by corruption of blad,  
or els thorow a humour, or els thorow the heate of y luer,  
or els thorow the ariditie of coller.

A remedy.

First he that wil be whole in the body & handes, let hym  
vse to wash the hands oft in a day, specially in y morning  
and after dinner & supper, & for any impediment in y handes  
take of dere snet an vnce, of Malolwes thre handfuls, of wa-  
ter two pintes, of secke a pinte, seeth all this together & di-  
uers times in a day specially morning & euening wash the  
hands and kepe them warme out of the windē. Or els take  
of the pouder of Enula campana rootes an vnce & a halfe, of  
bozes grece iii. vnces, of mercury mortified with fasting spit  
tle an vnce & a halfe, of Camphire a dram and a halfe, incor-  
porate all this together, and morning and euening anoynt  
the handes and kepe the handes warme from the windē.

The 222. Chapter doth shew of the Matrix of a womā.

**T**hemō-  
der.

**M**atrix is the latin word. In Grecke it is named Mitra.  
In english it is named the Matrix or the moder, or the  
place

place of conception the which hath diuers times many impediments, as Suffocacions, lubricitie, & mole of the matrix. the rising of the matrix the which no mayde can haue for wante of that place in a mayde is very straught, considering there be syue veynes the which doth breaue when a mayde doth leesse her maydenhead.

The cause of these impedimentes.

These impedimentes doth come of distemperance of the body and of superfluous and moist humours, or disordering of the midwife, in disordering any woman when she should be deliuered.

A remedie.

If it come thow so suffocation. Take of Betony leues halfe an vnce, stampe it small and drinke it with white wine and smell to Galbanum and Serapine and make a perfume of Juniper, either of olde lether and sit ouer it, or els take of Piony saedes iiiij. drames, drinke it with Mellicrate. If the matrix doe fall out, fyrest wash the place twyls or thryse with white wine, or els take of Juniper cut in peeces thre vnces, of Mirtiles thre vnces, seth this in running water, & wash the place two or thre times, than take of Galbanum thre drames, drink it with red wine, euery thing that will helpe the falling out of a mans scundement will helpe this impediment, wherfore looke in the Chapter named Anus.

For Melanchima looke in y chapter named Melankyon.

The 223. Chapter doth shew of the  
virtue of medicines.

**M**edicina is y latin word, in grek it is named Pharmacia Medicine or Acesis. In english it is named a medicin. The ministracion of medicines doth consist in two thinges, in Theorick which is speculacion, & in practise. The theorick doth teach y practitioner. The vertue of medicines is to kepe a man y is whole in helth, & he that is sick by medecines may be recovered. And the art of medicines is to govern & keepe the

M

## The Breuiarie

naturall complexion of man in whom it is, and so turne the complexion þ is out of a natural course into a natural course wherefore this science of mediciens, is a science for whole men, for sick men, and for neuters which be neither whole men nor sick men, wherfore I doe aduertise every man not to set little by this exzellent science of medicines, considering the utilitie of it, as it appereth moze largelier in the introduction of knowledge.

For Meli, looke in the Chapter named Membra.

For Mediana, looke in the Chapter of M.

For Melicerides, looke in the Chapter named Tubercula.

The 224. Chapter doth shew of the  
blacke Jaunes.

The  
blacke  
Jaunes.

**M**Elankyrō is the Araby word. Melanchima is the greke word, In latin it is named Histericia nigra. In english it is named the blacke Jaunes.

The cause of this infirmitie

This infirmitie doth come of the maliciousnes of melancholy the which doth bring in death, for melancholy and death be concurrent together.

A remedy.

If a man haue the blacke Jaunes with a Feuer quartaine I do remit him to þ mercy of god, if ther may be any remedy purge melancholy, & the do as I haue writte in þ Feuer quartaine, & for þ blacke Jaunes without a feuer quartaine, first purge melancholy with pillule Indie, & pillule Lucis, pillule de lapide Lazuli, Pillule Sebely, & a cofection of muske is good.

The 225. Chapter doth shew of a mans  
memory or vnderstanding.

Memory

**M**Emoria is the latin word. In Greke it is named Mui-me. In english it is named the memory of man, which is concurrent with vnderstanding named Intellectus in latin,

tin, the which boþt be two powers of the soule, as it appereth in the Chapter named Anima.

To acute and to make quicke a mans memory  
and vnderstanding.

Use the confection of Anacardine, and to sauour Amber  
de grece, and to other odiferous sauours.

The 226. Chapter doth shew of the prin-  
cipall member in man.

**M**embra is the latin word. In Greke it is named Me- A mem-  
bers. In English it is named members, the which be ma- ber.  
ny in man, and they be deuided in principal members, and  
officiale members. Principal meþbers be foure, the heart, the  
braine, the liver, and the stones of man, and the place of co-  
ception in woman. All other members be official members,  
an qdóth offyce to the principall members, for in the heart  
be the vitall spírites, in the brayne be the Animall spírites,  
in the liver be the natural spírits & in the stones of man,  
and in the place of coception is generacion. If any of þ prin-  
cipall members be infected or hurt, or out of temperance all  
the other officiale members must needes be out of due order  
and quietnes, but an official member may be hurt and infec-  
ted, & yet it may be recovered with medicines or salues. &c.  
Although the lunges, the splene, þ tongue, & the eyes be dan-  
gerous members to heale, specially if there be in any of the  
old græfes. Also there be spirituall members beside þ prin-  
cipal members, the which be both principal & spiritual mem-  
bers, & these be spiritual members, which is to say, þ longs,  
þ midriFFE, the arter trach, the Epiglote, and they be named  
spirituall members, soz as much as they do drawe the brecþ  
or winde into the body, & doþt expell it out againe. Also ther  
be other members named in latin membra hetrogenia, which  
is to say in english cōpound members as þ face is compōud  
of many things, & so be the legges, and armes, and such like.

M

## The Breuiarie

The 227. Chapter doth shew of a womans termes.

womans  
flowres.

**M**enstrua is y latin word. In greke it is named Rousginechios. In english it is named a womans termes, the which most commonly euery woman and mayden hath, if they be in good healsh & not with childe, nor geuing no child sickle, from xv. yeres of their age to l. not two yeres vnder or aboue, and where I did say that the womans termes in latin is named Menstrua, that word of latin is derived out of a word named Mensis, which is a mouth, for euery mouth they y haue their health hath their termes or flowres. And there be fourre kindes of womans flours, red, fauny, Whyte and blackish, the red is naturall, and the other be vnnatural and not profite, and they betoken infirmitie or sicknes to come when they be not red.

The cause of this matter.

**T**he cause of this mater is that God hath ordeyned it to all women from xv. yeres of their age or there about, to l. and as long as a woman can bring forth their flowres or haue their termes, so long they may bring forth fruite and haue children or els not.

**T**A remedy for them that hath not their termes, & for them that hath to much of them, and a remedy for them that haue them vnnaturally.

If a womans termes do flow to much, exhaust two or three vnces of bloud out of a veine named Cephalica, or else Basilica, or els of Both Sophenes, then let hir vse to drinke of the iuice of Tansy, & of the iuice of Plantaine with red wine. If a womā haue not their termes, take of Waterwort, of Isope, of Organum, of Calamint, of Colloquintida, of Castanis, Aromaticus, and of Ameos & such like, and take the in simples or compound, & vse it ix. times, one day after another, twise or thryse.

The 228. Chapter doth shew of a certaine  
kinde of Madnes named Melancholia,

Melan-

Melancholia is derived out of two wordes of Greeke which is to say of Molon, which is to say in latin Niger. In English it is named blacke and of Colim, which is to say in latin Humor. In English it is named an humour, the derivation of this word is as well referred to this sicknes as to þ humour which is one of the complexions. This sickenes is named the melancoly madnesse which is a sicknes full of fantasies, thinking to here or to see that thing that is not heard nor seene, and a man hauing this madnes, shal thinke in himselfe that thing that can never be, for some bee so fantasticall that they will thinke themselfe God or as god, or such lyke thinges perkeyning to presumption or so desperation to be damped, the one hauing this sicknes doth not go so farre the one way, but the other doth dispayre as much the other way.

The cause of this impediment.

The original of this infirmitie doth come of an euil melancoly humour, and of a stubberne heart, and running to farre in fantasies, or musing or studying vpon things þ his reason can not comprehend, such persons at length wil come and be very natural fooles, hauing gestes with the, or els pevish fantasticall matters nothing to the purpose and yet in their conceyf doe thinke themselues wise.

A remedy: First, in the beginning let them beware of melancoly meats, and let them vse company, & not be alone nor to muse of this thing nor of that matter, but to occupy him in some maner operation, or some honest pastime, and let them purge melancoly, and vse to eate Cassia fistula, and vse myrth, sport, play, and musicall instruments, for ther is nothing doth hurt this impediment so much as doth musing, and solicitudenes. For this matter looke in the Chapter named Mania.

The 229. Chapter doth shew of an humour  
named Melancoly.

Melan-

M

## The Breuiarie

Melacoly **M**elancolia is deryued as I haue sayd in the Chapter before this, of two wordes of Greke, and the Latins doth name this word Melancelia as the Grecians doth. In English it is named melancoly otherwise named blacke coller which is one of the fourre complexions or humours, & is colde and dry, and there be two kindes of Melancoly, the one is naturall and the other is vnnaturall. Naturall Melancoly is like þ dredges of bloud which is blackysh: vnnatural Melancoly is ingredzed of coller adusted, & of the dredges of fleume, & of the dredges of bloud, Diasene, pilles of Inde, pilles lapide lazuli, Pilluli de lucis be good to purge Melancoly.

A remedy to purge coller and melancoly if it  
be superfluous or vnnaturall.

Catholicon and Diaphenicon, and Polyppody and such like, be good to purge coller, & melancoly humours Veraruffini, and as it doth appere more largely in þ Dietary of health.

For Meri, looke in the Chapter named Isophagus.

For Mentergra looke in the Chapter named Lichen & in the Chapter named Morbus gallicus, and in the Chapters named Variole and Morbillia.

The 230. Chapter doth shew of an euill ulceration named Metasincrisis.

An euill ulceratio. **M**etasincrisis is the Greke word. In latin it is named mala ulceratio. In english it is named an euil ulceracio.

The cause of this impediment,

This impediment doth come of corruption of bloud & fleume

A remedie,

First purge bloud and fleume, as it doth appere in their Chapters, and use the medicines specified in the chapter named Ulcus or Ulcera.

The 231. Chapter doth shew of a passion vnder.

A passi-  
on vnder. **M**irachia is the Greke worde. In Latin is is named passio ipocundriata. In English it is named a pas-

sion

tion in or vnder þ Hypocûder, wherfore loke in Hypocrisio.

The cause of this impediment.

This impediment doth come thoroþ official sicknes, comô sicknes or cōsimyl sicknes, for this mēber named in þ intrach is sensible, therfore many accidētal infirmities doth hapē vnto it.

A remedy.

First kepe the belly warme, and as the cause of the sicknes doth come, so minister the medicines.

For Mitra loke in the Chapter named Matrix.

For Mirach loke in the Extrauagantes, in the next boke after this.

Neceraice be certaine veines so named. Loke in the Anathomie in the Introduction to knowledge.

The 232. Chapter doth shew of pissing.

**M**ictus or mictura, be the latin words. In greke it is named Vria. In english it is named pissing, & ther be many impediments of pissing, for some can not holde their water & some can not pisſe or make water, some doth pisſe bloud, & some in their pisſing doth auoid foule water, & some doth auoid grauel, & some stones, & some whē they haue pisſed it doth burne in the issue as well in woman as in man.

The cause of this infirmitie.

These infirmities doth come either natural or els accidētal. If it do come naturally or by nature, fewe Phisicions can helpe it, but they can mitigate the paine of the infirmitie. If it do come accidentally, it may be holpen.

A remedy.

First for him that can not hold his water, take of Muschreos otherwise named Tode Scoles ii. vnces, of þ scales of Iron the which is about a Smithes Handfile an vnce & a halfe, ſtāpe these two things together in a brasē morter as fine or as ſubtil as one may do it, & then put it in a quart of red wine, & let it ſtand iii. or b. houres, then strain it & drinke it mozung & euening ix. ſpoonfuls at a time, & if neade require make

## M

*The Breuiarie*

make fresh & fresh. Or els take of Enula Campana rotes, of Acorns, of either of the two vnces, make fine pouder of the & dring it at times with the juice of Plantain, & sainte Johns wort sod with red wine. Or els take a Goats blader or a Shepes bladder, or a Bulles bladder, make pouder of it & dring it with vineger or water, and dring it morning & euening iii. daies. If a man can not pisso, take of Mellifoly. ii. handfuls, of Percely ii. handfuls, of Nettles or Nettle seedes an vnce & a halse, cōpound al this together and infuse it in white wine & dring it morning & euening ix. sponefuls at a time, & anoint the raines of the backe and the sides and flakes with conies grece. Or els take of the rotes of Rapes, of Burres, of Dockes, of Percely, of Nettls, of ech two vnces, seth al this in white wine & dring of it morning & euening, & of the substance make a plaister and lay it ouer the sides & the belly. If a man do pisso bloud, take of Alkakenge, of Burres, of either an vnce, of Musherons an vnce, confect this with the sirupe of Roses, & dring iii. sponefuls at a time. Or els take of horehound, of mader, of ech ii. vnces, clāp it & dring it with vineger. If it burne in the end of y yerd, take thā of the seedes of Gōrdes, & of the seedes of Citrullus excoriated, of ech ii. vnces, infuse it in the water of hawes, & vse to dring of it, and anoint the cods & the raynes of the backe with it, and oyle of Punifer.

*For Muime luke in the Chapter named Memoria.*

*The 233. Chapter doth shew of an impostumacion in a womans matrix.*

An impe-  
diment in  
the ma-  
trix.

**M**olon is the greeke worde. In latin it is named Mola matricis. In English it is named an impostumation or a lumpe of flesh ingendred in a womans matrix, which is the place of conception.

*The cause of this impediment.*

This impediment doth come of grosse humours the which be ingendred in the matrix, making a woman to thinke y she is with childe when she is not with childe.

*A remedy.*

## A remedy.

First let her beware of eating of any meats the whiche doth ingender wynde, than let her vse Stuphes & take than this medicine, take of Maderwort, of Garmander, of Calamint, of Betony, of ech an vnce & a halfe, of Anys seeds, of Fencel seedes an vnce, of Calamus Aromaticus, of Cipres, of eche an vnce, of white vineger two vnces, of Rose hony an vnce make a sirup of this & purge this matter with Theodosicō and vse Stuphes, and let the midwife for water occupre Petrosium, euery thing that is good for Abhorsion is good for this impediment named Mola matricis.

The 234. Chapter doth shew of Stutting  
or stammering.

**M**ogilali or Ancinoglosi be the greke words, in latin it is named balbucies. In english it is named Stutting or stammering. Ancinoglosi doth come by nature, mogilali cometh by usage to stamer, being continually in the company of a stamerer. For this matter looke in the Chapters named Balbucies.

For morbilli looke in the Chapter named Exhanhemata,

For mirmachira looke in the Chapter named Formica.

For mola matricis looke in the Chapter named molon,

The 235. Chapter doth shew how all maner  
of sickeneses be deuided.

**M**Orbus is the latin word. In greke it is named Nosos. In english it is named a sicknes or a soze. And there be threē kindes of sozes or sicknesses, vniuersall, perticular, and consumel. An vniuersal sicknesse doth occupate all the partes of mans body. A perticular sicknesse or soze doth occupy a perticular member or place in man.

A con-

A cōsimel sicknes or sore is whē an vniuersal & a particuler sicknes or sore be cōcurrāt one with an other like one to an other. For this matter looke in þ Chapter named Egritudo.

The 236. Chapter doth shew of the Kinges euill.

The kings cuill. **M**Orbus regius be þ latin wordz. In english it is named the kings euil, which is an euil sicknes or impediment

The cause of this impediment.

This impediment doth come of the corruption of humours, reflecting more to a perticular place thē to vniuersal places, & it is much like to a Fystle, for and if it be made whole in one place it will bzeake out in an other place.

A remedy.

For this matter let euery man make frendes to the kinges maiestie, for it doth perteine to a king to help this infirmitie, by the grace the which is giuen to a king anointed. But for as much as some men doth iudge diuers times a Fystle or a French pocke to be the kings euil, in such matters it beho ueth not a king to meddle withal, except it be thowȝ & of his boutiful goodnes to giue his pitifull and gracious counsell. For kinges & kinges sonnes & other noble men hath been eximious Phisicions, as it appeareth more largely in þ Introduction of knowledge, a booke of my making.

For Morbus caducus and Morbus comicialis, looke in the Chapter named Epilepsia

For Morbus aquatus, looke in þ Chapter named Histerica.

The 237. Chapter doth shew of the French pockes.

**M**Orbus gallicus or Valiore maioris, be the latin wordes, & some do name it Mentagra, but for Mentagra looke in Lichen. In English Morbus Gallicus is named the French pockes, when þ I was young they were named the Spanish pockes, the which be of many kindes of the pockes, some be moist, some be waterish, some be dry, & some be sheryng, some be like scabbes, some be like ring wormes, some be fūuled, some

some be festered, some be cankarus, some be like wens, some be like biles, some be lyke honbbes & knurres, & some be blcerous having a little dyng scabbe in the middle of the blcerous scabbe, some hath ache in the ioynts, & no singe of the pockes, and yet it may be the pockes. And ther is the smal pock, looke for it in the Chapter named Valiore maiores.

The cause of this sicknesses.

The cause of these impediments or infirmities doth come many wayes, it may come by lying in the shetes or bed ther where a pocky person hath the night before lien in, it may come with lying with a pocky person, it may come by sitting on a draught or sege, ther wher a pocky person did lately sit, it may come by drinking oft w<sup>t</sup> a pocky persō, but specially it is taken when one pocky person doth sinne in lecherie w<sup>t</sup> one with an other. All the kindes of the pockes be infectious.

A remedy.

Take the grece of a boze the skin clene picked out, the weight of a pound, of the pouder of brimstone iii. vnces of pouder of oyster shels. ii. vnces, of verdigrece the weight of xii. d. the inward barke of the braunches of a vine. v. vnces, thā stamp al this together in a morter & anoint the body, specially as nigh the sores as one may, & then lay the person in a bed & cast clothes incough ouer him, let him s̄ weſe xx. or xxxiiii. houres, do this iii. times in ix. dayes, & after that take an easy purgation, & take of the water of Plantaine halfe a pynte, of Mercury sublimated the weight of viii. d. of Koch Alom halfe an vnce, make pouder of it, and mixe all together, and with a fether anoint the places. Or else take of Turpentine wel washed an vnce, of Leterge, of burnt Alome, of ech an vnce, myre this together, than take two vnces of the fatnes of a gote or a kydde, & annoynt the places. Or els take of fresh butter an vnce & a half of Barowes grece halfe a pound, of olde Treacle an vnce, of Metridatum halfe an vnce, of quicke siluer mortified the weight of vi. groves, of Lyterge and salte of ech halfe an vnce, myre all this together and make an oyntment.

L.i.

The

The 238. Chapter doth shew of the Morphewe. *Morphew*  
**M**orphea is the latin word. In English it is named  
 the Morphewe. And there be two kindes of the Mor-  
 phewe, the wihte Morphewe, and the blacke Morphew. The  
 white Morphewe is named Alboras, for it, looke in the chap-  
 ter named Alboras.

The cause of this infirmitie.

These infirmities doth come by default of the nutritiue  
 vertue, or by vng venerious actes in youth.

A remedie.

If the place be pricked and will not blæde, the Morphewe  
 is not curable. If it do blæde, take of Rapes, of Roket, of eche  
 an vnce and a halfe, stampe it with Wynegre, and after that  
 Washe the place. Or els take of a Cowe horne, & burne it, and  
 with Wineger wash the place, or els take earth of Affrick  
 and mire it with Wineger and wash the place oft.

The 239. Chapter doth shew of an impediment  
 in the browes and the eares.

*A More.* **M**orus is the latin word. In english it is named a more,  
 or a little lumpe of flesh the which doth grow in þ brow-  
 es or eares, or in any mans foundement or other places, it  
 doth differ from Veruca which is a wart, as it doth appeare  
 more plainly in the Chapter named Aerocordones.

The cause of this infirmitie.

This infirmitie doth come of a grosse & superfluous hu-  
 mour, of corruption of bloud, and of coller aduisted.

A remedie.

Take of shépes doung an vnce, bray it with Honey & a lite  
 fle of vineger, & make a plaister, or a suppositor, or a tent. Or  
 els take of Rue an vnce, Salt peter hale an vnce, bray this  
 together and make a plaister. Do els pare as depe of þ mate-  
 rie as the pacient may suffer, & drope then vpon the place  
 red ware, as one will do to an agnelli.

The

The 240. Chapter doth shew of a monster.

**M**onstrum is the latin word. In greke it is named Teratas. In english it is named a monster, or a thing to be wondered of, that is to say, to see a man to haue two heades, or two thombes, or six fingers on one hand, or to lack legggs, or armes, or any other member; and was so borne, or any thing that is disfoured, is a Monster.

The cause of this impediment.

This impediment doth come either of abundance of nature, or els of little nature, it may come by the vengeance of God, or by vnaturall copulacion betwixt man & woman, or to meddle with any vnreasonable beast of one kinde to couple with any other beast of a contrary kinde.

A remedy.

In this matter God must onely remedy it, and folow the councell of saint Paule, saying, Masculus super feminam in timore Dei. This is to understand, betwixt man and wife, the which may lawfully and lawfull vse the act of matrimony, and other persons can not do so without deadly sin: & beasts, to vse them selues contrary to their kind, I do couple the together vnreasonable to reasonable, vsing not reason.

The 241. Chapter doth shew of byting or

stinging of a venemous worme.

Byting.

**M**orius is the latin word. In greke it is named Digma.

In English it is named a byting, the which may come many wayes, as by biting of an Adder, or stinging of a Scorpion, Snake, or Waspe, pissing of a Tode or Spider, & such like, the venyn of all the which may hurt man.

The cause is shewed.

A remedy.

First take a sponge and put it in hot water and wring out the water and lay it hot to the place, do thus diuers times & than cupps the place, and after that make a playster of Aria-

## M

## The Breuiarie

cle and lay it to the place. And so, the stinging of a waspe or bee, or Hornet, put ouer the place colde Steele.

The 242. Chapter doth shew of a woman.

**A**romā M<sup>u</sup>lter is the latin word. In greke it is named Gyuy. In english it is named a woman, first when a woman was made of god she was named Virago, because she did come of a man, as it doth appere in the second chapter of Genesis. Furthermore now why a woman is named a womā, I wil shew my mynde. Homo is the latin word, and in english it is as well for a woman as for a man, for a woman the syllables conuerted is no more to say as a man in wo, & set wo before man, and then it is woman, and well shē may be named a woman, for as much as she doth beare children with wo and paine, and also she is subiect to man, except it be ther where the white mare is the better horse, therefore vt homo non canter cum cuculo, let every man please his wife in all matters, and displease hir not but let hir haue hir owne will, for that she will haue whosoever say nay.

The cause of this matter.

This matter doth spring of an euil education or bringing up, and of a sensual and a peruerse minde, not fearing God nor worldly shame.

A remedie.

Phisicke can not helpe this matter, but onely God & great sicknes may subdue this matter.

Vt mulier non cocat cum alio viro nisi cum proprio.&c.

Belue this matter if you will.

Take the gale of a Gote and the gal of a Wolfe, mire the together, & put to it the oyle of Dlyne ETLPSH virga. D<sup>r</sup> els take y<sup>e</sup> fatnes of a Gote that is but of a yere of age ETLPSH virga. D<sup>r</sup> els take the braines of a Chosse & mix it with hony ETLPSH virga. But y<sup>e</sup> best remedy y<sup>e</sup> I do know for this matter, let euery man please his wife & beat hir not, but let hir haue hir owne will as I haue sayd.

The

The 243. Chapter doth shew of Musicke  
and musicall instrumentes.

**M**Ulica is the latin word. In greke it is named Musicae Musickē. In English it is named Musickē which is one of þ vii. liberal sciences & a science which is comfortable to man in sicknes and in health: this science is deuided in Theorickē or speculacion and in practise, the Grecians in musickē doth vse their termes, as they do in phisickē, for they do put before al notable wordes in musickē Dia, as they do in phisickē, as Diatesseron which is a fourth, Diapēt is a fifth, Diapasā, is an eight, Diaphonia, is a concord. For this matter looke in the Introduction of knowledge. Muscilago, Musculi, or Mussulagine be þ latin wordes. In Muscles, english it is named muscles, or mussulages þ which be little straines descending frō þ head to þ neck & face, & other parts, & they be compoūd of sinewes, fernes and ligaments, & panicles, and some say that they be little gristle bones.

Here endeth the letter of M. And hereafter  
foloweth the letter of N.

The 244. Chapter doth shew of a  
mans Nosethrilles.

**N**ares is the latin word. In greke it is named Rives. In English it is named a mans nosethrilles, the which be the Organs of the brayne, by the which the braine doth attract & expulce the ayre without the which no man can live, and without the nosethrilles no man can smell, & the nosethrilles be the emunctory places of the brayne, by the which ayre is expelled and expulsed with other corrupt humours, and other while the nosethrilles be opilated & stopped that a man can not smell.

N

## The Breuiarie

The cause of this impediment.

This impediment doth come thre maner of wayes, the first is thow abundance of rume. Or els it doth come thow some Apostumacion lying betwixt the braine and the Organes of the nosehilles, or it may come by some Apostumacion growing in the nosehilles.

A remedie.

First take sterutacions and gargarices, & use once or twyse in a weeke a drame of pills of Cochæ, and use labour or walking, and beware of drinking of wine, and abstaine from the fatnes of Hamon, the fatnes of Conger, & the fatnes of Eles, as it doth appere in the Chapter named Reuma.

The 245. Chapter doth shew of a mans buttockes.

**Buttockes** NAtes is the latin word. In english it is named a mans buttocks the which divers times will chafe, and some will be galled.

The cause of these impedimentes.

These impedimentes doth come either by great labour, going a fote, or riding vpon an euill horse in a naughtie saddle.

A remedy.

There is nothing better then to rub, andyn, or greze the place with a fallow candell, and they that hath great buttockes before they do trauell, let them anoint themselves betwixt the buttockes with oyle Olyue.

The 246. Chapter doth shewe of the nature of man.

**Nature.** Natura is þ latin word. In græke it is named Phisis. In English it is named þ nature of man, the which is the chefest bloud in man, & it doth change into whitenes when it doth come in the eundites by þ stones. The nature of man doth differ frō þ sæde of man although they by coniuncted together, for þ sæde of man is like þ sæde of rice, whē it is sodē. but it is nothing so big, and þ is the nature of man, which is whitish & thick, without þ which can be no procreation, &

## N of Health.

v. 84

it may wast and consume, or be putrified.

The cause of these infirmities.

If nature do wast and consume it doth come thowzow som sicknes, and if it be putrified it doth come thowzowe the corruption of the bloud.

A remedy.

Fyrst heale the cause, that is to say, heale the sicknes, and cleane the bloud, & all thinges that is wæte is nutritive, and doth encrease nature.

¶ For Naucealooke in the Chapter named Abhominacio Stomachi.

The 247. Chapter doth shew of a paine in  
the backe named Nephresis.

**N**ephresis or Nephritis be the greke wordes. Nefresia is <sup>The Stone</sup> the barbarous word. In latin it is named Dolor renum, and some do say it is Galculus in rembus. In english it is named the stone in the raynes of the backe.

The cause of this impediment.

This impediment doth come many wayes, as by great lifting, or great straining, or to much medling with womē, & it may come by kind, or by eating of evill meates ingēding y stone.

A remedy.

Clary frysed with the yolkes of egges is good for the back, and so is Muscudell and bastarde dronke next a mans heart. Also these oyles be good for the back, oyle of Alabaster, oyle of Scorpions, oyle of Punifer, otherwise named the oyle of water Lillies, and such like, & beware of Costiuenes, & vse clisters or suppositers, and vse the medicines the which be in the Chapter named Lithiasis.

The 248. chapter doth shew of an impostume in the backe. An im-

**N**atta or Narra be the latin wordes. In English it is a stume in great fleshy impostume like a wenne, and is soft, and the backe it doth grow in the backe or shoulders.

The cause of this impediment.

This impediment doth come of rumme, & of y grossenes of bloud.

L.iii.

A re-

N

# The Breuiarie

A remedy.

First give the pacient a Drame of pils Aggregate, and than make incision vnder this maner, cut the skin crossewise, lift vp the skin and cut out the matter, and wash the place with white wine and lay downe the skin; and then minister salue to heale it.

Nephoi, loke in the Chapter named Renes.

The 249. Chapter doth shew of an impediment  
in a mans sight.

He that  
can not  
see in  
darknes.

**N**Yctalopis is the greke word. In latin it is named Nocturna cæcitudo. In araby it is named Amica lopis, or Sequibere or Superati, or Alle, or Tenebrositas. The barbarus word is named Nictisopa, in english it is named darkenes of the sight, for whē the sun is down & the evening in, a man can see nothing in darknes, although other men can perceive and see somewhat that hath not this impediment.

The cause of this impediment.

This impediment doth come of an humour, v which doth ly before the sight, & it may come of daseling of a mans eies vpon the sun, or els of small printed letters, or such like.

A remedy.

First purge the head and the stomake with pilles of Coche and vse gargarices and sternutacions, & beware of coquenes and of the occasion of the impediment.

The 250. Chapter doth shew of the  
sinewes of man.

A sinew.

**N**Ertus is the latin word. In greke it is named Neuron. In English it is named sinewes the which may haue diuers impedimentes.

The cause of these impedimentes.

The impedimentes which doth fortune to the sinewes may come by cutting of a sinewe, or by strayning, or by starkesse, or by the cramp, or such like matter or causes.

A reme-

## A remedy.

If a snewe be cut in sunder there is no remedy to make it whole, if impediments do come to the snewes thorow the crampe, loke in the Chapter named Spasmos. If any impediment do come otherwayes, vse the oyle of Turpentine and netes soote oyle.

The 251. Chapter doth shew of a certaine kind of blisters.

**N**oma is vsed for a latin word. In English it is for a Blisters. certaine kind of blister or blisters, the which doth rise in the night unkindly.

## The cause of this infirmitie.

This infirmitie doth come of corruption of slemmatike humours mixt with putrified bloud.

## A remedy.

First for matter beware of surletting, & late eating & drinkeing. And for this impediment I do neither minister medicins nor yet no salues, but I do wrap a little clout ouer or about it, & as it doth come, so I do let it go, for a man for euerie trifling sicknes & impediment shuld run to the Physicio or to the Chirurgion, so a man shoule never be at no point with himself as long as he doth liue. In great matters a ske stanciall counsell, & as for small matters let the passe ouer.

For Nodi loke in the Chapter named Dabaleth.

For Noctilopi loke in the Chapter named Nicatopia.

The 252 Chapter doth shew of a disease named Noli me tangere.

**N**oli me tangere be the latin words. In English it is Touch named touch me not, and some doth name it an ale me not, pocke, which is a whele about the nose, or the lips or chakes or in some place in the face, & why it is named touch me not, for if one do nippē or broole him, or doe make him to blēd, he will rise & breake out in an other place, or els it will festure and breed to a further displeasure.

O

## The Breuiarie

The cause of this impediment.

This impediment doth come of late drinking or eull dyet.

A remedy.

The chiese remedy is, not to touch nor meddle with it, but looke as it doth come, so let it go, & beware of eating of garlike and onyons and such like, and drinke not to much hot wines, and vse the medicines the which be in the Chapter named Salsum flegma.

For Pucha looke in the Extrauagantes in the end of this booke.

For Purefitur looke in y secōd booke in y Extrauagāts.

¶ Thus endeth the letter of P. And here foloweth the letter D.

The 253. Chapter doth shew of an impediment named Obliviousnes.

Obliviousnes.

O Bluiio is the latin word. In greke it is named Lithi. In English it is named obliviousnes or forgetfulnes.

The cause of this impediment;

This impediment doth come of reame or some ventositie, or of some colde humor lying about the braine, it may come of sollicitudenes or great study, occupying y memory so much that it is fracted, and the memory fracted, there must needs then be obliviousnes, & it may come to young men and women when their mind is breched.

A remedy.

First beware & eschewe all such thinges as do make or engender obliviousnes, & than vse the cōfection of Anacardine, and smell to odiferous & redolēt sauours, and vse the things or medicines the which is specified in the chapter named Animā and Memoria. A medicine for breched persons, I do not know except it be Unguentum baculinum, as it doth appear in the Chapter named the Feuer lorden.

Fod

Foz Ocdemia loke in the Chapter named Vndemia.

Foz Occomia loke in þ Extrauagats in þ end of this boke.

The 254. Chapter doth shew of a mans eyes.

Oculus is þ latin word. In grek it is named Ophthalmos. The eye. In english it is named a mans eye, which is þ tenderest place in a mans body. And of þ eyes be fourre colours, which be to say, gray, whitish, blackish, & variable, & every eye hath viii. tunicles, or cofes named in latin Rethina, Secundina, Sclerotic, Tela arena, nucca Cornea, & Coniunctiu. The first is Rethina, which is like a net that doth compasse the eye. The is Secundina, which is a pellicle þ bredest of an other pellicle named Pia mater. The coniunctiu is white and thick & it doth compasse the eyes. Then is Cornea which doth take his originall of Dura matter which is a pellicle about the braine as Pia matter is: Then is Tela arena, which is like a spiders web the which doth compasse the eye. And then is Scleras, the which is a moist pannicle. The eye also hath or is made of fourre humours, or four substances, the first is in the mids of the eye, and is like an haile stone, the which is a crystalline humour or substance, and it doth rest þ sight. Then there is a glasy humour or substance the which is in the hinder part of the crystalline humour. The third humour or substance is the white of the eye. The fourth humour or substance is the clerenes of the eyes, the which doth compasse the crystalline humour, and there may be impedimentes in the eye, as a blered eye, a watring eye, the pin and the webbe, an impostumacion, and blindnes, pore blind, gogill eyes, and dim sighted, & such like, for the which loke in the Chapter of such impedimentes.

These thinges be good for the eyes.

¶ Every thing that is gréne or blacke, is good for a man

# O

# The Breuiarie

man to looke vpon it. Also to looke vpon Golde is good for the sight, so is glasse, cold water and euery colde thing, except the winde, is good for the eies and no hotte thing, noz warme thing is good for the eies, except womans milke and the bloud of a doue.

These things be euil for the eyes.

Every thing that is hot is naught for the eies, the sun, the fire, the snow, and euery thing that is white is not good for the sight, and smoke, weping, the wind, sicknes, rume, reding in smal printed bookes, specially greeke bookes, and onyons, garlike, chybolles, and such like, be not good for the eyes.

To clarify the eyes and the sight.

Take of the seedes of Oculi Christi, & put into the eies it. iii. or iiii. seedes, or els take cold water & with a fine linnen cloth wash the eies diuers times in a day, the ofter the better & change the water oft that it may be fresh and colde.

The 255. Chapter doth shewe of Smelling.

**S**melling. **O**lfactus is the latin worde. In greeke it is named Olfaxis. In English it is named smelling the whiche dyuers times is opilated by stopped that one can smell nothing, or haue any sauour by the nose or nosethrilles.

The cause of this impediment.

This impediment doth come thorow ruine that causeth the murre, or by some appostumacion or humour the whiche doth opilate and stoppe the Organs of smelling, or thorowe some fleshly appostumacion the whiche doth grow in the nose thrilles.

A remedy.

Take the water or brine of an Hart, and instill it into the nosethrilles diuers times fasting, and vse sternutacions, & also for this impediment is good to vse gargarices.

**O**pilacio is the latin worde. In English it is named opylacion or stopping, that a man can not take naturallye in and expell out of his bodye the ayre, reuyng sitlie

title besidē other members the which may be opilated as it  
doth more plainly appere in the Chapters of this booke.

For Ophiasis looke in the Chapter named Alopecia.

The 256. Chapter doth shew of  
the kindes of the Cramp.

**O**Pisthotonus is the Greeke word, in Latin it is named A kinde  
Conuultio retrossa. In english it is named a Cramp, the of Cramp  
which doth draw the head backward towards the shoulders,  
some latenist doth name it Rigor cœruijis, & some doth name  
it Spasmus retrossus.

The cause of this impediment.

This impediment doth come thow the attraction of the  
newes and for lacke of blude, it may come by a feare or an-  
ger, or by a strayne.

A remedy.

For this matter beware of anger and feare, and vsing of ve-  
nemous actes after repletion, and then take of mustard sedes  
made in fine powder an vnce, put it into vineger, & thā vse fri-  
gacids & great rubbing about þ neck & forehead & the temples.

Optique and some do name it Oblique is a sinew that  
both rule the eye, and it hath two branchedes.

The 257. Chapter doth shew of an impedi-  
ment in the eye.

**O**Phtalmia or Hipophtalmia be the Greke wordes. The A hot im-  
barbarus word is named Oftalmia, & some say Hipo- postume  
pia. And the latins doth name it Inflacio inconuentia or A- in the eyes  
postema calidum in coiunctiuia. In english it is named a hot  
impostume in the eye.

The cause of this impediment.

This impediment doth come of a colde reumatike humour,  
or els of a corrupt bloud mixt with coller as aūtient doctours  
doth declare, but I say it may come accidentally, as by a stripe  
or a blow with a mans fist, or such like matter, for if thers  
were

## O

*The Bruiarie*

## Q

were no cause of an infirmitie therer should be no sicknesse, if ther be no sicknesse a man shal live as long as blud & nature is in him, and this impediment may come by Melancoly.

A remedie.

If it do come of a reumaticke humour, þ eyes will be inflas-  
ted, and therefore purge the cause with Peralogodion rus-  
sie, and pills of Turpeth doth in like manner purge the cause.  
If it doe come by corruption of bloud in yrþ with coller, red-  
nes & blewnes & heate aboue the eye will shew the cause,  
& thā take þ confection of Anacardine. If it come of a melan-  
coly humour, the eyes wil be dry without moisture, thā take  
the confection of ginske; and if it do come by coller, than is  
heate and pricking in the eyes, and it wil trouble a man, as  
if there were dñe or gruell in the eyes, than take Diaci-  
tonicon, and pillule Stomatice.

The 258. Chapter doth shew of an infirmitie  
lyke a Barly corne in a mans eye lydde.

**A corne  
in the eye** **O**rdicinus is the latin word. In english it is named a corne  
in the eye lydde, much lyke a Barly corne.

The cause of this impediment.  
This impediment doth come of a reume myrt with corrupt  
bloud, the which hath a recourse more to that place than to a-  
ny other place.

A remedy.

Take of Assodyll, an handful, seth this in whyte wine, & thā  
braz it and make a plaister & lay it to the place & use it oft,

The 259. Chapter doth shew of an euill  
drawing of ones winde.

**Short  
breth.**

**O**rthopnoisis is the greke word. In latin it is named Rec-  
ta spiracio. In englishe it is named an euill drawing of a  
mans breath, for if he do ly in his bed he is ready to sounde,  
or the breath will be stopped.

The cause of this impediment.

This impediment doth come either of þ malice of þ lungs or els  
of opilacio of þ pipes, or els it may come thorow viscus flemis

A re-

**A remedy.** First use a Apertisane, & Locsanū de pine & after that use once or twice a weeke, pills of Cochée, & other easie purgations, & beware of eating of Nuts and hard chese, & crustes of bread, and such like thing, & abbeue all beware of all Costiuenes.

For Orthomia, looke in the Chapter named Disnia,

**The 260. Chapter doth shew of a mans mouth.**

**O**S is the latin word. In grek it is named Stoma. In english it is named a Mouth, which hath many impedimentes, mouth. as heate, impostumes, wheales, and such like.

The cause of these impedimentes.

These impedimentes doth come thowre reume, or els of fumositie or heate of the liner of stomake, or els of some colerike humour.

**A remedy.**

First purge reume with pilles of Cochée, if þ cause come of reume. If it do come of coller, purge coller w̄ pillulis Stomaticis. If it do come of heate of the lyuer or the stomake, qualify the heate with cold herbes, as Endyue, Cycory, Dandelion, Howthistle, and such like herbes, and surfeting & late drinking.

**The 261. Chapter doth shew of a mans bones.**

**O**S or Ossa be þ latin words. In greke it is named Ostou.

In english it is named a bone or bons, ther is no bone in man the which hath any feeling but onely a mansfæsh, the which hath feeling as wel as any part of mans flesh or member. Every man the which hath all his whole limmes, hath two hundred. xlviij. bones, as it doth more plainly appere in my Anothomy in the Introduction of knowledge, which hath ben longe a printing for lacke of mony and paper.

**The 262. Chapter doth shew of Ossitation, yeaning or gaping.**

**Ossita-**

## O

*The Breuiarie*

**yeaninge** **O** Scitacio is the latin word. In greke it is named chasma: in English it is named Ossitacion yeaning or gaping.

The cause of this infirmite

This infirmite doth come either for lacke of sleepe or els it doth come before a feuer, or some other infirmities, or else by lus knes, brother to the Feuer burden.

A remedy.

Take away the cause, & take away the impediment, & sleepe wel in the morning, & not in the day time as y after none. &c.

The 263. Chapter doth shew of the  
hynder part of the head.

**The hin-**  
**der part**  
**of the hed** **O** Cciput is the latin word. In greke it is named Euion. In english it is named the hinder part of the head the which may haue divers impediments, as the letharge, obliuiousnes, and such like, beside Cankers.

The cause of this infirmite,

The causes be shewed in the prenominated infirmities, as it doth appere in the third Chapters.

A remedy.

For a remedy looke in the chapters named Lethargos, Pemorzia, and Cancer.

For Dixer looke in the Chapter named Piossis.

For Dysophagos looke in the chapter named Isophagus.

The 264. Chapter doth shewe of an  
ulcer in the Nose.

Vlcer.

**O** Zenai is y grek word. In latin it is named Vlcera na-  
rium. In english it is named an Ulcer or soze in y Nose.

The cause of this impediment.

This impediment doth come of a filthy & euil humor y which doth come frō y braī, & hev ingēred of rume & corrupt blud

A remedy.

In this matter rume must be purged, as it doth appere in y chapter named Reuma; than picke not the nose, nor torch it not

not, except urgent causes causeth the contrary, & vse gargarices & sternutacions. I will couisell no man to vse viche mist or extreme sternutacions for perturbating þ braine. Gentle sternutacions is vsed after this sort. First a man rising from slepe or coming sodely out of a house, & loking into þ elemet or sun, shal nese twise or thrise, or els put a straw or a rish into þ nose & tickle þ rish or straw in þ nose, & it will make sternutacions, the pouder of pepper, þ pouder of Eliborus albus snuft or blowen into the nose doth make quicke sternutacions. But in this matter I do aduertise every man not to take to much of these powders at a time, for troubling þ second principall member which is the braine, & they þ which will not nese stop the nosethriles with the fore finger & the thombe vpon the nose, & not with in the nosethrils, and if they would they can not nese, all maner of medicines notwithstanding, how be it I wold counsell all men taking a thing to preuoke such matters to make no restrictions.

Thus endeth the letter of D. And here  
foloweth the letter of P.

The 265. Chapter doth shew of an impostume, the which may be in the fingers and in the nailes of man.

**P**annaticium is þ latin word. In english it may be an impostumacion in the fingers & the nailes of a mans hand, and some doth saye it is a white flawe vnder the naile.

The cause of this impediment.

This impediment doth come of an hot colericke humour.

A remedie.

Take of the oyle of Roses an vnce, of the oile of Henbane halfe an vnce, of Vineger þree sponefuls, incorporate this together and annoynt the fingers and the nailes, or els annoynt the nailes with eare waxe.

The 266. Chapter doth shew of  
Fracles in ones face.

D.i

Pannus

Fracles.

**P**anus is the latin word. In english it is named an impediment in the face, specially in the face of a woman when she is with childe, this impediment is like a sicknesse named Lentigi, or Lentigo.

The cause of this impediment.

This impediment doth come either by heat of the sunne, or by heate the which doth sume from the lynes & the stomake.

A remedie.

First anoynt the face with the oyle of sower Almons, and vse to drinke oft of whay the which doth come of chese. Or els take shepes dunge and bray it with Vineger, and to bedward anoynt the face vñ, or viii. nightes.

For Panus perteyning to the eye, looke in the Chapter after Peripneumonia.

The 267. Chapter doth shew of a womans labour or deliuering.

Labour  
vwith  
childe.

**P**artus is the latin word, in Greeke it is named Tocos. In english it is named when a woman is redy to be deliuered, the which deliurance is very hard with many women, and doth put them in ieopardy of their lynes.

The cause of this matter.

The cause why it is moze harder Payne & ieopardy with one woman than w̄ an other, whē they shoule be deliuered, is þ one woman is not so strong of complexion as an other woman is, & peraduenture þ childe is turned in the mothers body, & that the head doth not come first, then there is great perill.

A remedie.

If the head of the childe do not come forth first, the midwife than must turne the chyld þ the head may come forth first, & let þ midwife anoint her hand with þ oyle Olie. Also if the woman be in extreme labour, let her take þ irice of Diptery a drame, with, the water of Fenugreke, or els take of Serapine an vnce, & drinke it at threē times with the water of Cheries, & kepe þ woman moderately in a temperate heat.

The

The 268. Chapter doth shew of inflacions in the eare, Inflacions  
of the  
cares.  
**P**Arithomia is y greke word. In latin it is named Ton-  
sille or Inflacions aureum. In English it is named in-  
flacions of the eares.

The cause of this infirmitie,

This infirmitie doth come of superabundance of corrupte  
bloud, or els of rumme, or els of somme hurt.

A remeysi c.

First be let bloud in a veyne named Cephalica, & than vse  
gargarites and sternutacions, and vse pilles of Cochæ, & put  
into the eare with wol y oyle of Been. I do not speake of y  
oyle of Benes, but an oyle made of Been the which y Poty-  
caries hath, & vse for this matter, y medicines the which shal  
be most conuenient specified in the Chapter named Aures.  
For Perocela looke in y chapter named Ramex or Ranuncer.

The 269. Chapter doth shew of Cornelis.

about of behind the eares, Cornels  
ones.  
**P**arotides is the greke word. In latin it is named Inflaci-  
ones. In english it is named Cornelis about the eares.

The cause of this impediment,

This impediment doth come of hot blud, or of a bilous  
humour, & otherwhile it doth come of a melancholy humour.

A remedy.

First be let bloud of a veyne named Cephalica, if so be that  
age and strength will permit it, with a convenient time. As  
for any other local medicines or plaisters, I aduertise al  
persones not to smatter to much with the impediment, for  
it will were away by it selfe.

The 270. Chapter doth shew of a white flaw.

**P**erioniche is derived out of two words of greke of Peri, A white  
which is to say, about, & Onix, which is to say a nayle, flawe.  
which is an impostume about the naile, I do take it for a  
white flawe, or such like, & some do name it Paronichus.

¶.ii.

The

# The Breuiarie

The cause of this impediment.

This impediment doth come of a venomous humour sodenly ingendred vnder or about the naile.

A remedy.

As I did say in the Chapter named Roma, that I would not counsell a man for every trifeling sicknes to go to phisick or Chirurgery, let nature operate in such matters in expul- sing such humours, and meddle no further.

The 271. Chapter doth shew of the kindes of Palseis,

The pal-  
sey.

**P**Aralis is the greke word. In latin it is named Dissolu-  
cio. In English it is named the palsey, and there bee  
two kindes, the one is vniuersall, and the other perticular.  
The vniuersall Palsey doth take halfe the body either the  
right syde or the left syde. And what side soeuer is taken,  
the sayde sicknes doth take away halfe the memory, the one  
eye is dimme, and halfe the speche or all is taken away, the  
one legge and the one arme is benumined or astoned that  
they can not do their office, and the proper name of this pal-  
sey, amongst the Greekes is named Hemipleria, and some  
greekes and latins doth name it Simeappleris, the barba-  
rus word is named Simeapplexia. The perticular Palsey  
doth rest in a perticular member or place, which is to say, in  
the tongue, hed, arme, legge, & such like members. Ignorant  
persons doth say that when a mans head, handes, or legges  
doth shake, trimble, & quake, that it is the Palsey, for such  
matters looke in the Chapter named Tremoz.

**¶** The causes of Palseys.

A Palsey doth come, whether it be vniuersall or perticu-  
lar, by reuolucion or els compression of y neruous or sinewes,  
and by opilacion or stoping of the bloud which hath not his  
true course nor recourse, and that doth come vnder this ma-  
nir either it doth come by a greate anger, or els of a greate  
fear, it may also come by extreme colde ryding, or going in

an impetuse winde.

A remedy.

First vse a good dyef, and eate no contagious meates, and if neede bee, vse clisters, & anoint the bodie with the oyles of Laury and Camomill, but whether the Palsey be vniuersal or perticuler, I do anoint þ body with the oyle of Turpentine compound with Aqua vite, and vse frications or rubbynges with the handes, as one would rubbe with grece an oldr payre of bootes, not hurting the skin nor þ pacient. And I do geue þ pacient Treacle w þ pouder of peper, or els Mefridatum with peper, or els take of Diatrapiperion. And if one wil, he may rub þ pacient with þ rootes of Lillies braied or stamped, after þ vse dry stuphes, as the pacient is able to abide. Or els take a Fore, & with the skin & al þ body quartered, & with þ heart, liuer, & lungs, & the fatnes of þ intrails, Stones & kidnes, seth it long in rūning water with Calamit and balme, and Carawaines, and bath the pacient in the waſter of it, and the ſmell of a Fore is good for the Palsey.

The 272. chapter doth ſhew of an imdedimēt in the Heeles.

Perniones is þ latin word, Permoni is þ barbarous word. Kybes.

In English it is named thy kybbes in a mans heeles.

The cause of this impediment.

This impediment moſt commonly doth infest or doth happen to young persons the which be hardly brought vp, going bare foted or with euyll ſhoes, and it doth come of extrems colde and ſleumatiſke humoures.

A remedy.

For the kybes beware the ſnowe do not come to the heeles, & beware of colde, nor prick, nor pick the kibes, keepe them warme with wollen clothes; & to bedward wash þ heeles & þ ſeete with a mans propre vrine, and with netes fote oyle.

The 273. Chapter doth ſhewe of lyce in a mans body, or head, or any other place,

# The Breuiarie

**Lorasy.** **P**ediculacio or Morbus pediculorum be the latin words. In greeke it is named Phthiriasis. In english it is named lowlinesse, and there be four kindes, which be to say head lice, body lyce, crabbe lyce, and nits.

The cause of this impediment.

This impediment doth come by the corruption of hot humours with sweat, or else of rancknesse of the bodie, or else by uncleane keping, or lying with lowlye persons, or else not changing of a mans shert, or else lying in a lowly bed.

A remedie.

Take of the oyle of Bay an vnce & a halfe, of Staunacie made in fine pouder half an vnce, of Mercury mortified with saltyng spittle an vnce, incorporate all this together in a vessel upon a chafing dish of coles, and anoint the bodie. I doe take onely the oyle of Bayes with Mercury mortified, and it doth helpe eury man and woman, except they be not to ranke of complexion.

**The 274. Chapter** doth shew of an impediment in the Lungs.

**An impe-** **P**eripneumonia is the greeke word, the barbarns word is dimet in the lugs. **P**named Peripulmonia or Periplumonia. In latin it is named Inflacio pulmonis, or Respicacio: in english it is named inflacion of þ Lungs. And some doth say it is an impostume in the flappes of the Lungs, for this matter looke in the Chapter named Pulmonia in the Extravagants.

The cause of this impediment.

This impediment doth come of corrupt & grosse flame, & certaine times it doth come of catarue, & some times of a plurisse, & it may come of superabundance of other grosse humors.

A remedie.

In this matter I doe praise a Pstisane made as it doth appere in the chapter named Tussis, and the medicine which doth serue for a Pluresie and for the cough, is good for this impediment, the matter perstruced in due order & fashon in the ministracion of the medicines.

**The**

The 275. Chapter doth shew of Cornelis  
in a mans share.

**P**anus is the latin word. In English it is named a Cox. Cornelie.  
In a mans share , it may be also in other parts of a  
mans bodie.

The cause of this impediment.

This impediment doth come of corruption of the liner, and  
of a waterish bloud, or of coler.

A remedy.

First purge the matter with pilles of Sumitorie the greater, of Pilles Aggregatiue, of Agaricke, of eche a scruple, make than pilles and cate them, and use a good and a temperate dyet, as wylt in meates as in drinke.

For Petia in oculo, looke in the second booke named the Extravagants.

For Pectus looke in þ Extrangats in the end of this booke.

For Oepsis looke in the Chapter named Digestio.

The 276. Chapter doth shew of a mans feete.

**P**ES or Pedes be the latin words. In Greke it is named Pous. In English it is named a foote of a man , which may haue diuers impediments , as one of the kindes of the Goute, named in latin Podagra , also there may be the Cramp, with other diuers impediments, for the which looke in their Chapters.

The 277. Chapter doth shew of Pia mater.

**P**ia mater be the latin words. In english it is named a pel A foote.  
likle or a skin full of Artures and small veines, which doth wrap or compassie about the braine in many fcellicles.

No remedie.

If this Pia mater or pellicle be perciell there is no remedie but death.

# The Breuiarie

For Phthiriass, looke in the Chapter named Pediculacio.  
For Phlebothomia, looke in the Chapter named Flebothora-

mia.

## The 278. Chapter doth shew of the Phrenesies.

**P**hrenesy **T**hrenitis is the Greeke word . And some Grecians doesth name it after the Arabies Sircen or Karabitus. The barbarus word is named Frenisis . The true latins doth vse the terme after the Grecians . In English it is named a phrenise or madnesse, the which absolutely is an impostumation bred and engendred in the pellicles of the braine named in latin Pia mater, the which Apostumacion doth make alienacion of a mans minde & memorie. There is an other accident phrenise , the which is ioyned with an other sicknesse, as a phrenise with a sicknesse, or with a plurice, & such other like sicknesse.

The cause of this infirmitie.

For the Phrenise the cause is shewed, how be it some holdeth opinion that a Phrenise doth come of a bilous humour oppressing the braine, and some say it is an inflacion of the braine, the which doth perturbate the reason, and doth make a man out of reason . The accident phrenise doth come two wayes, the one is thorow a hot fume ascending from the stomake to the braine . The other is thorow colligacion of the nerues or sinewes which the braine hath with the midriffe.

A remedie.

First let the pacient bloud of a veine named Cephalica, than shau the head and anoint it with the oyle of Rose, or else wash the head with Rose water and vineger, and if the pacient can not sleepe, vse dormitaries, and keepe him as it is specified in the Chapter named Mania.

For Pharmacia looke in the Chapter named Medicina.

The

The 279. Chapter doth shew of white cornes vpon the eye.

**P**hlitanai is the Greeke word. The barbarus word is na. Cornes, med Vesice. In latin it is named Pustule. In English it is named pushes, or white cornes vpon the eye, & some say it is a whele or a little bladder in any place of the bodie.

The cause of this impediment.

This impediment doth come of colericke humours boiling vnder the skin; penitrating the flesh a little, if it be as some doe say it is a bladder, than it doth come of a waterish humidite, and then this impediment may come as well thoro w<sup>t</sup> skalding as by labour or any other waye, some doth name this impediment Macula in oculo.

A remedie.

First purge collar as it doth appere in the Chap. named Colera, and than vs Colirions, or else vse the water of Plantaine with Tuttie loted, & never vse cold things to the eyes, & beware of hot and warme things to be put into the eyes.

Pastinaco is the latin word. It is taken for a sicknesse, as well as for a persnep.

For Pili, looke in the Chapter named Capillus.

The 280. Chapter doth shew of the fatnesse of man.

**P**inguedo is the latin word. In greeke it is named Puerli, Fatnesse. In english it is named fatnesse or fogginessse, or such like,

The cause of this impediment.

This impediment doth come of great ease and grosse or of lasciuious feeding, it may come also by nature.

A remedie.

The best remedy that I doe know is to vse purgacions, and with meate & potages or sewes is to eate much pepper, & vse electuary of Lacher, & vse gargarices and sternutacions, as is specified in the Chapter named Dzinei.

P

## The Breuiarie

For Pitacosis loke in the Chapter named porrigo.

The 281. Chapter doth shew of matter in  
the corner of the eye.

Pitosis or Onix be the greeke words. In latin it is named  
Pus in cronea. The barbarus words be named Saines in  
cronea. In English it is matter in the eye.

The cause of this impediment.

This impediment doth come of viscus reume other while  
mixt with a salt humor, & it may come of corruptio of rume.

A remedy.

First purge reume, the head & the stomake, with pilles of  
Cochœ, & beware of eating of viscus meates, the which will  
adhere or cleue to the fingers, beware of smoke, and diuers  
times in the day clense the eyes with cold water, dipping a  
fine linnen cloth in the water, and drop on the eyes.

The 282. Chapter doth shew of inuoluntary  
standing of a mans yerde.

Terde.

Riapismus is the greeke word In latin it is named Ere-  
tio inuoluntaria virge. In english it is named an inuolu-  
tary standing of a mans yerde.

The cause of this impediment.

This impediment doth come thorow caliditie and inflassions  
from the raines of the backe, or else it doth come of inflassi-  
ons of the veines in the yerde and stones, it may come by  
the usage of veneficous actes.

A remedy.

First anoint the yerde and coddes with the oyle of Juniper  
and the oyle of Camphory is good. And so is Agnus castus,  
brayed and made in a plaister and layd vpon the stones, and  
let Priests vse fasting, watching, euill fare, hard lodging, &  
great study, & flee from all maner occasions of lechery, and  
let them smell to Rue, Vneger, and Camphire.

The 283. Chapter doth shew of spitting of bloud.

Phthisis

**P**Hthis is y greke word. In latin it is named Tabes. In English it is named an ulceracion in the Lugs, & some say it is a spitting bloud, and some doth name it Emoptoica passio, for this matter looke in the Chap. named Emoptoica passio, and use the medicines that there is specified, and beware of strayning or lifting, or great coughing.

The 284. Chapter doth shew of a mans Spetil.

**P**Ituca is the latin word. In greke it is named Phlegma. Spetil. In English it is named a mans spittle.

The cause of this matter.

This matter doth come of the humidite or moisters of bloud, and specially of fleume, and otherwhile of reume a bounding in the head, discending by the Vuela.

If the spetil be superfluous without viscousnesse, cleane the head & stomake with pilles of Cochæ. If it be viscous, purge the head and stomake with pillulis also of Cochæ. For this matter looke in Sputum, in the Extrangants in the ende of this booke.

The 285. Chapter doth shew of the Pluresy.

**P**Luritis is the greke word: & some doe name it Anaxia. In latin it is named Lateralia dolor, the barbarys word is named Plurisis. In English it is named a Pluresy, which is an impostume in the ceneritie of the bones, but there be two kindes, the one is inward, and the other is in the gristles of the bones, and the other is in lacertes in the brest, & Isaac saith, that it is an hot impostume that is engendred in the Midriffe named Diaphragma, and commonly a feuer is concurrent with this sicknesse.

The cause of this infirmitie.

This infirmitie doth come of a fumish bloud, & of an hastie heart, which doth perturbate either y toynts, or else y heart & Stomake with y brest, it may also come of great heate or extreme cold by y north winds, & it may come by dysonkynes.

A reme-

# The Breuiarie

## A remedie.

First if the part be constipated, take easy purgaciōe, as Cassia fistula, or else vse suppositors or clisters, & I haue knowē olde auncient doctors in this matter, vse phlebothomie, the which I did neuer vse in this matter, cōsidering the periculisnes of it. In this matter a P̄tisane is good, or else the waters of Malowes, Violets, Buglose, or Borage, with Suger candie, and vse a cleane & a good diet, as well in meats as in breads & drincks, as a light bread being xxiiii. houres olde is laudable, stale drinke & meates light of digestiō I do praise, &c. And for Pluritis looke in the Chap. Pulmonia, in the Extrauagants in the ende of this booke. Plura is a thin pannicle v̄ which doth couer the ribs in the which diuers times is engendred an impost, called Pluritis.

## The 286. Chapter doth shew of fleshy

matter in a mans nose.

Noſe.

**P**olipus is the latin word: & some doth name it Excrenacia carnis in naso. In English it is named a fleshy humor growing in the nose. And ther be two kindes, the one is a bisſil nose, which is as big as a mans fist, the other is a fleshy humor or an impostumaciō growing within the nosethrills. The cause of these impedimentes. These impedimentes doth come of groſe humors, the which be viscous, descending out & from the head to the nose or nosethrilles, if may also come of melancholy humor, or else it may come of hurting the nose.

## A remedie.

Take the pouder of Dragagant with a little hony, & make a tent & introduce it into the nose or nosethrills. Oþ els take the iuice of black Juy & with a little cotton make a tent, and introduce it or put into the nosethrills.

For Piritasta, looke in the Chapter named Combustiō.

The 287. Chapter doth shew of the Goute in the feete.

Poda.

**P**Odagra is the greke word. In English it is named the The gout Goute in the feete.

The cause of these infirmities.

These infirmities doth come of evill dyet sitting or standing long at dice, cardes, or long studying or such like thinges, taking extreme coldnes in the feete, it may come of late drinking, or it may come by nature, or els longe standing or sitting at writing or studying.

A remedy.

First reforme euill dyet and surfeting, and than vse stuphes both wet & dry, & beware of drinking of wine, & vse to drinke Idromel, & make plaisters of Treacle, or Mitridatū. Or els take of the iuice of Letyce & Womans milke, halfe an vnce, compound it with thre egges, and warme lay it to the place thre dayes. Or els take of y cromes of whyte bread a pou'd & more, of Cow milke a pinte, of the oyle of Roses iii. vnces, of the yokes of egges iii. of saffron the weight of ii. d. make of this a stiffe plaister, & vse it, & this is good for Chiragra.

The 288. Chapter doth shew of Polusions,

**P**olucio is the latin word. In Greke it is named Pthora. In English it is named a polucion or a decepering Polusion. of nature from man, and there be thre kindes, the inuoluntary, the other is sleepeing, and it may be as inuoluntary as voluntary, and the other is voluntary.

The cause of this matter.

If it be voluntary they y so doth offend in bogart. And they that so doth be those y which saint Paul doth call the moles which can not inherite the kingdom of heauen, and so do I say, without repentaunce & amendment. The other is inuoluntary, which is to say, y when nature doth depart against a mans will, the which doth come to a man throxw inbectifie & wekenes of the body. The other doth come sleepeing, & that may be as well voluntary as in voluntary, for it doth come of a soule lasciuious dreame, and if any delectatio[n] wil, confus

# The Breuiarie

consent, or occasion had before the slepe & in the wakynge to delyte in the matter it is deadly sin, & so it is if it do come by dronkennes then it is voluntary, & if it do come contrarily without any occasion or delectacio, it is no sinne, for it doth come of superabundance of nature, or els thozew debilitie.

A remedy.

For the first, is no remedy but onely repentaunce. For y other the which be iuoluntary, if it do come by surfeiting or dronkennesse it is a deadly sin, & so it is if any voluntary preoccupation doth come or is had before y dreame or poluciō, they the which be infected with this passio most comonly they be young persones the which be vnumaries, & pristes that do lye chaste, therefore for this matter let them pray & fast & lye hard, & use no delicate meates & drynkes, y which is a great provocaciō to this soule impediment. I therfore aduertyle all those that be of strenght to use Phlebothomy, if this matter do come by imbecilitie or great weaknes after a sicknes, dismay not y matter, but use good restorative meates & drynks within due order, without surfeiting.

The 290. Chapter doth shew of a little

skurfe in the head.

Skurfe.

**P**orrigo, or porre, or Furtures, some latynist doth use these termes. The grecias doth use this word named Pitariasis. In english it is called small scabbes bigger than the scales of Dādrusse, sprouting out in latitudes and not in longitudes, like the head of a leke.

The cause of this impediment.

This impediment doth come of a great moister in the head and of reume, or else of a dry melancholy humour.

A remedy.

Take garlike & stamp it w̄ salt & anoint the place ix. times, or els take of Literge, of Auripigment, of eche an hunc, make fine pouder of it & mix it w̄ vineger & wash y place ix. times.

For Precipitacio matricis, looke in the Extraugants in the ende of this booke.

Fo. 2

For Pyuna looke in þ chapter named Ignis sancti Antoni.

The 290. Chapter doth shew of sprowting  
out of corrupcion in some perticular  
place of a mans body.

**P**Ruritus is the latin word. In English it is a sprowting Sprov-  
tz bursting out in secrete places of man & woman , and ting.  
come do name it ych, for the paciet must scratch and claw.

The cause of this impediment.

This impediment doth come of great humidite in þ inferi-  
all partes of the body, specially in the orifice of þ matrix or  
else in the foudemēt, or to þ partes adiacēt to þ saide places.

A remedy.

Take of red Sage an handfull, boyle it in fresh Butter, and  
with Cotton make a tent or suppositor. Or else take of ba-  
rowes grece two vnces, of Mercury mortified with fassinge  
spittle an vnce and a halfe, of Sage finely ground an hand-  
full, cōpound all this together, & then annoynt þ place. Or for  
this matter ordaine a good payre of nailes and rent the skyll  
and teare the fleshe and let out water and bloud.

The 291. Chapter doth shew of  
bleding at the nose.

**P**Rofluvio sanguinis enaribus be the latin words. In eng-  
lish it is named bleeding at the nose. Bleding.

The cause of this impediment.

This impediment doth come many wayes, it may come of  
a scruppe or by a fal, or by extreme labour & heate, or by great  
sicknesse, or by some strayne, or by breaking of some veyne,  
or drinking to much, specially wyne.

A remedy.

To restrynge the bloud the which doth flowe out of a mans  
nose, lette him smell to an hogges foode, and lay the stones  
and coddes in vineger . If it be a woman lette hir laye her  
brestes

# The Breuiarie

brestes in Vineger. D<sup>r</sup> el s exhaust an vnce or more of bloud  
out of a beyne named Cephalica.

The 292. Chapter doth shew of Itching.

**I**tching. **P**urigo is the latin word. In English it is named itching  
of a mans body, skin, or flesh.

The cause of this impediment.

This impediment doth come of corruption of euil bloud, the  
which would be out of the flesh, it may also come of sleume  
mixt with corrupt bloud the which doth putrefie the flesh, &  
so consequently the skin.

A remedy.

This I do aduertise every man for this matter to ordene  
or prepare a good payze of nailes, to scratch and claw, and to  
rent and teare the skin and the flesh, that the corrupt bloud  
may ruine out of the flesh, and vse than purgations and stu-  
phes, and swetes, & beware reuerberate not the cause in-  
ward with no oyntment, nor claw not the skin with filthy  
fingers, but wash the handes to bedwarde.

The 293. Chapter doth shew of Scabbes.

**S**cabbes. **T**sora is the Græke word. In latin it is named Scabies.  
In English it is named scabbes, which is an infectious  
sickenes, for one man may infect another by lying together  
in a bedde, and there be two kindes, the dry scabbes and the  
wet scabbes, or moist scabbes.

The cause of these impedimentes.

If the scabbes be dry, it doth come of coler aduisted, if they be  
moyst it doth come of the corruption of bloud.

A remedy.

Take of y<sup>e</sup> skurfe of Iron y<sup>e</sup> which doth ly about a smithes  
handfile. iii handful, make smal pouder of it, and put to it. ii.  
vnces of the pouder of Brimstone, confect or compound this  
together with hony & oyle Olyue, & anoynt the body. D<sup>r</sup> el s  
take of the rootes of Burres. v. vnces, of the rootes of Enula  
campana. vii. vnces, boole or stamp this together and put to  
it twy vnces of y<sup>e</sup> pouder of Brimstone, of Mercury morti-  
fied,

fied thre vnces, confect this together with Bores grece tha  
skin palled out, & compound all this together and anoint the  
bodie. For the drye scabbes, take of Sorel, of Organum, of  
eche thre handfulls, stamp it and put to it the oyle of Hen-  
bane and vineger, and anoint the bodie.

The 294. Chapter doth shew of one of the  
kyndes of Consumpcions.

**T**isis is the greeke word. In latin it is named Consump- Consup-  
cio. In english it is named a consumpcion or wasting, & cion.  
there be two kindes, the one is natural, & the other is vnnatu-  
rall. The natural consumpcion resteth in aged persons in  
whome bloud and nature doth decrece, and so consequently  
weakencesse foloweth, wherefore in olde tyme old men were  
named wasted men consumed by age. An vnnatural consup-  
cion either it is with a feuer, or without a feuer, if it be with  
a feuer, there is an other sicknesse running in the body with  
it, as the feuer Hectike, or some other long sicknesse, which  
doth extenuate or make thin the bloud of man, so to conclude  
a consumpcion consumeth a man awaie out of this world.  
And some doth saye that this impediment doth come of an  
ulcerous matter in the Lungen.

The cause of this infirmitie is shewed.

A remedy.

Olde men hauing this infirmitie, cherish the w restorative  
meates & drinke, & let them beware of anger & hastinesse.  
Other medicines I doe not know for natural consumpcion.  
For vnnaturall consumpcion, vse to eate milk with suger,  
& drinke no wine except it be Iporas, & vse nutritiue and  
restorative meates, and morning & euening Diaisopus, or  
Dairis, or Diatalamint, or such lyke, and Locanum is good  
for all men the which hath this infirmitie, & so is a Ptisane.

The 295. Chapter doth shew of the webbe  
in a mans eye.

# The Breuiarie

**Wchbe.** **P**Terigion is the greke worde. In Arabie it is named Scbel. In latin it is named Vngues. The barbarous word is named Vngula. In English it is named the Webbe in the eye, which is a neruous matter bred vpon the eye, and doth couer the pupil of the eye.

The cause of this impediment.

This impediment doth come and is engendred of a rumaticke and a viscus humour congeled together.

A remedie.

In this matter ther is two wayes to make one whole. The fyrt is by wynding or cutting away the webbe with an instrument. And the other is by a water to corrode & to eate away the webbe, it may be remedied by the iuice of Horehound, Oculus Christi, and Diaseris injected into the eye. But I take onelie the iuice of Horehound and the iuice of Licoryce, injected in the eyes is very good.

The 296. Chapter doth shew of a mans Pulses.

**Pulses.** **P**Vlse is þ latin word. In english it is named a mans pulses, & they be named pulses because they be euer knocking & laboring. For this matter looke in the Extrauagates & in the Chapter named Arterie, & in the chapter named Vene.

The 297. Chapter doth shew of fairenes or beautie.

**Beautie** **P**Ulcritudo is þ latin word: in greke it is named Callos or Idos. In english it is named beauty, fairenes, or pulcritudenes þ which is a deceiuable grace, for they þ which be bewtifulle shalbe more instigated to pride & viciousnes then other shalbe not hauing this grace, wherfore let such persons stand in the feare of God & surrender thankes to him, least þ hee doe turne beantie and fairenes into great deformitie, as I haue knowen many such persons þ which hath bene so serued.

A remedy to kepe a mans face, handes, and skin  
in softnes and fayrenes.

Take of the rootes of Lillyes, of the rootes of Serpentory  
of rice of Aundy, of Ciruce washed, of white Sope of che  
wot

Two vnces, put all this together in a new earthen pot, and put the pot in an Ouen and let it stand vnto the time it be redy to make pouder of it, then take Dragagant, Gumme Arabick, of eche an vnce, infuse it into the water of the flow ers of Benes, than take and mire all this together with the Water of Lymous, and then let stand xiiii. houres, strein it, and thereto bedward wash the face and hands, & let it drye by, and in the morning, with warme water wash the hands. Or else take Lymous and cut them in pieces, and seeth them in white wine and wash the face and handes, and this must be done diuers times, loke in the Chapter named Facies.

The 298. Chapter doth shew of a mans Lunges.

**P**ulmo is the latin word. In greke it is named Pneumon. The lugs In english it is named a mans lungs, which be hot and moist, & in the Lungs may be many infirmitie, as spitting of bloud, ulceracion & filthie matter, & such like. Also it may haue iii. maner of sicknesse, as Asthma, Disma, Hansugiu, & Decomia, as it doth appere in their Chapters in this booke, and in the Extrauagants.

The cause of this infirmitie.

This impediment doth come of great cold, euill diet, & surfeiting, it may come by great labour, lifting or straining.

A remedie.

A Ptisane is good for the Lungs, & so is the vsage of Licorice. Or else take of Synamon, Galbanu, Castory. iii. drams, of Storax, Calamint, of Licorice, of Dragagant, of eche a dram, of Opium, of Hassfron, of eche v. drams, confect this together with Idromel, and make pilles of this & vse them, and eate no Nuttes, nor cheese, nor Apples, and such lyke.

The 299. Chapter doth shew of flees.

**P**ulicia is the latin word. In greke it is named Psilla. In English it is named flees, the which doth byte and sting men in their beddes.

# The Breuiarie

The cause of them.

The cause of the ingendring of flees cometh many wayes, they be ingendred of a corrupt dust, and the sweat of dogges doth ingender them, and so doth vncleane keeping of houses and chambers, and beddes.

A remedy.

First kepe the chambers and house cleane, and use no olde Kishes nor bentes in the house, swape the house and chambers oft, and make the beddes betyme in the morning, and lay a blanket on the ground in house or chamber, & all the fleas will leape into the blanket that is vpon the ground, and so may you take them, & straw the chamber with Wal-nut leues, and if thou wilt anoint the body with bitter Almons or with the oyle of wormewood.

For Pulmonia, looke in þ Extranaigats in þ end of this boke

The 300 chapter doth shew of a certaine kinde of wheals in the face or mouth & other places differing from a kinde of wheals named in greke Phlitanai.

**P**ustule is the latin word. In english it is named wheals or pushes, and these that I do speake of most commonly be in the face and mouth, and the Arabies doth name it Saphati which is a preuy signe of leprousnes.

The cause of this impediment.

This impediment doth come either of corruptiō of blud, and then they be red, or els doth come of abundance of slemme and then they be white, or else it doth come of coller, then they be dry and harde. And if they be blacke it doth come of Melancoly, and they do signifie death, for melancoly humours doth bring in death.

A remedy.

First looke what humour doth make the cause of þ impediment & purge it: and if nedē be exhaust out of a veine named Cephalica. ii. or. iii vnces of blud or more, as age & strength will permit it, & to kil or heale exteriially al such wheals

the

**R** the matter purged intierially, take of Ceruse, of lterge, of either of them iii. drams, of burnt lead ii. drams, of the oyle of Roses, and Nightshade, of either of them ii. drams, incorporate all this together and anoint the place, and if neede be compound of mortified Mercury with it, an vnce.

Here endeth the letter of P. And here after  
followeth the letter of Q.

The 301. Chapter doth shew of sicknesse  
named the Squincey.

**Q**Vinancia or Squinancia be the barbarus words. The latyn word is named Angina. The grekes doth name it Sinanechi. In English it is named the Squincey. For this matter, loke in the Chapter named Angina.

Thus endeth the letter of Q. And here foloweth the letter of R.

The 302. Chapter doth shew of an apposition  
vnder the tongue.

**R**Anula is the latin word. In English it is named an ini Tongue posture vnder the tongue.

The cause of this infirmitie.

This infirmitie doth come of so much humiditie flowing to the place there where the impostume is.

A remedy.

First purge the matter with pilles of Cochee, & vse a garrice, and if neede be exhaust ii. or iii. vnces of bloud out of a veine vnder the tongue, or else out of a veine named Cephalica.

The 303. Chapter doth shew of chaps in a  
mans foundement.

**R**Agades is the Greke word. Ragadie is the barbarus Fudemēt word. In latin it is named Fissure or Rume. In english it is named chappes in a mans foundement, and in the secrete place of a woman.

R

## The Breuiarie

The cause of this impediment.  
This impediment doth come of ariditie or of a drye colle-  
ricke humour.

A remedy.

Take of Rose leavies iii. handfulls, seeth it in white wine &  
wash the place ofte. Or else anoint the place with the oyle of  
Almons, or with the fatnesse of an Ele.

The 304. Chapter doth shew of certaine  
kindes of Hernies.

Hernies.

**R**Amex is the latin word. In greke it is named Kyli. In  
english it is named hernies or swelling in the cod. Her-  
nia is a common name to thre diseases, which be to say  
Enterocela, Epipocela, and Hidrocela. First Enterocela is  
when the guttes doe fall out of the belly into the cod wher  
the stones lye. Epipocela, is when the guttes doth fall into  
the cod, with theoment or Siphac, which is a pellicle þ which  
doth compasse and doth beare vp the guttes. Hidrocela is an  
humour the which hath a confluence to the stones, as Cel-  
sus saith. Ramices doth somewhat differ from Rainer, for  
it hath also thre sundrie kindes, the which be to say, Paro-  
cela, Hancocela, Hirsocela. Parocela is when the matter is  
hardened in the codde or about the stones, Hancocela is when  
there doth grow a flesh in the cod or about the stones. Cirso-  
cela is when the veines in the cod doth swell inflating the  
stone. Also there is an other kinde named Bubocela, which  
is when the bowels doe fall no further then the share. For  
this matter, and for a remedy, looke in the Chapter named  
Hernia and Ruptura.

The 305. Chapter doth shew of the horsenesse of man.

Horsenes

**R**Aucedo is the latin word. In grecce it is named Bran-  
chos. In English it is named horsenesse of the voice.

The cause of this impediment.

This

This impediment doth come either of a great heate and a sodeine colde taken vpon the heate, or else it may come lewring, halowing, or great crying, it may come of late drinking & late sitting vp, it may come by injection of the inward parts, then it is a signe of leprosnesse.

A remedy.

Take of þ water of Scabious, of the water of Fenel, of the water of Licorice, of the water of Buglosse, of eche of them a pinte, of suger Candy a pou'd, saeth this together, and moyning and euening drinke ix. sponefulls.

The 305. Chapter doth shew of the Pose or Snyke.

Vpia is the latin worde. In Englishe it is named the Pose.

R Pose.

The cause of this impediment.

This impediment doth come of superabundance of reume, taken of colde or of a surset.

A remedy.

First purge the head and stomake with pilles of Cochée, & vse gargarices and sternutacions. And for this matter looke in the Chapter named Coziza.

The 307. Chapter doth shew of the raynes

of a mans backe.

R Enes is the latin word. In greke it is named Nephroi. In Raines. English it is named þ raines of the backe the which may haue many impediments, as inflacions, the stone, ache, & such like. For this matter looke in the Chapters of these infirmities, and in the Extravagants in the ende of this booke.

The 308. Chapter doth shew of reume

in a mans head.

R Euma is þ latin wod. In greke it is named Reumæ. In Reume. English it is named reume, þ which doth ingēder many infirmities descending frō the had to the inferiall parts.

P. iii.

The

# The Breuiarie

The cause of Reume.

Reume is engendred in the head, which is a viscous humour, and it is engendred of taking of colde in the fete, and in the head and necke, and it may come thorow drinking of wine and strong ale, and it may come thorow surfeting and late sitting vp.

A remedy.

The vsage of Anacardine and Sternutacions & gargarices, is very good, & purge the head with Perapigra, & vse labour, walking, and smell to this ball. Take of Storax, Calamint, of Amber de Grece, of eche a dram, of Cloues, of Mastix ii. drams, of Muske iii. graines, of Lapdanum a dram, confect this together. &c.

For Rouschinezios looke in the Chapter named Menstrua.

The. 309. Chapter doth shew of croking  
in a mans belly.

**Croking.** **R**ugitus ventris be the latin words. In english it is named croking or clocking in ones belly. In Greke it is named, Brichithmos.

The cause of this impediment.

This impediment doth come of coldenesse in the guttes, or long fasting, or eating of fruities and windie meates, and it may come of euill dyet in youth.

A remedy.

First beware of colde and long fasting, and beware of eating of fruits, porages, and selves, and beware that the belly be not costupated or costiue, & vse dragoges to breake winde. For Rupia, looke before & after the Chap. named Rancedo. For Redunie, looke in the Extravagants.

The 310. Chapter doth shew of a Rupture.

**Rupture.** **R**uptura is the latin word. In greke it is named Epigontaymenon. In English it is named a rupture, and that is when the Siphac which is a pellicle or skinne the

which

## of Health.

which doth compasse about the guttes, is relaxed or broken, then the guttes doth fal into the cod. And there be iii. kindes of ruptures, the first is zirbale, the second is intestinal, & the third is nuteral, for he doth take his original of both y other

### The cause of a Rupture.

A rupture doth come of crying, or else of a great lift, or of a great fall or hwole, or leping vneasely vpon an horse, or clyming ouer a high hedge or stile, or by a great straine and vociferacion.

### A remedie.

First make a frusse to keepe in y guts that they doe not fall out of the belly, & than take y rootes of Knewholme iiii. unces, of Polipody ii. unces, of Quince an handfull & a halfe, of Centinody, of Mouseare, of eche of the ii. handfulls, stamp al this together in a morter, & than infuse it in a quart of stale Ale, & let it stand iiiii. or v. hours, then streine & drinke of it morning & euening ix. spoonfuls, continue this xxi. daies or more. If a rupture doe continue iii. yeres in a man, he can not be made whole without incision or cutting, for the belly at that side that the rupture is in must be cut, & the call or pellicle that the guts doth lye in must be cut away that doth hang out, & so must one of the stones, if the stone be putrified, and than must the Siphac be bounde & knit or sewed vp againe and than sered, and so than made whole with salues, this must be done of some expert chirurgion with the coucel of some phisicion, the which hath both speculacion & practise.

Thus endeth the letter of R. And here so,

Ioweth the letter of S.

The. 311. Chapter doth shew of a Sauce fleume face.

Alsom flegma be the latin words. In English it is na- Sauce  
Smēd a sausefleume face, which is a token or a p̄evy signe fleume,  
or leprousnesse.

The cause of this infirmidie.

P. v.

This

# The Breuiarie

This infirmitie doth come either of the caliditie or heate of the luer, or else of the malice of the Sconake, it doth most comonly come of euil diet, & late drinking, & great surfeting.

A remedy.

Take of Boxes grece the skin & straines clene picked out an vnce, of Sage finely stāped an handful, of Mercury moystified with fasting spittel an vnce, incorporate all this toge ther and anoint the face to bedward. In the morning wipre the face with browne paper that is soft, and wash not the face in vi. or vii. dayes, and keepe the pacient close out of the Winde.

For Sahara, looke in the Chapter named Caros.

For Saphati, looke in the Chapter named Pustule.

For Sahara, looke in the Chapter named Subeth.

For Salina, looke in the Chapter named Pituita.

For Sarcocela, looke in the Chapter named Ramey, or Ramicis.

The 312. Chapter doth shew of a mans bloud.

**Bloud.** Anguinis is the latin word. In greeke it is named Hæma. In English it is named bloud, the which is the principal humour in man, so the lyfe or spirites in man consisteth in the bloud.

The cause of bloud.

Bloud is engendred of fleume, and fleume is engendred of good meates and drinke.

A remedie for bloud putrified or corrupted.  
First vse stuphes and bathes and gentle purgacions, vse also meates of light digestion, & beware of grosse meates and euill drinke, and of surfeting, and of to much repletion, and of venerial acts, specially after a full stomake.

For Saluatella a veine, looke in the Chapter of veines named Medianæ.

For Sarcites, looke in the Chapter named Iposarcæ. Sarcoides is named in English a poore. For this matter looke in the Extrauagants.

The

The 313. Chapter doth shew of the erection  
or standing of a mans yerde.

**S**Afriasis is the greeke word. In latin it is named Deside Yerde. Srium erigendi virgam. In English it is named a desire or standing of a mans yerde, and some doth say it is a continual standing of a mans yerde.

The cause why it cannot stand.

A man that is in great age, or spente, or being in sicknesse, or grace working aboue nature in man unmaried, shal haue no erectiōs of his flesh to exercise any venerious acte, if any maried man the which would haue this matter or desire & cannot thorow imbecilitie vse the acte of matrimony, I will shew my minde to them in the Chapter named Concepcio, and in the Chapter named Coitus.

A remedy.

Use Diagalanga, and in the morning vse to eate ii. or thre new layd egges rosted rere, & put into thē the pouder of the ſeedes of Petles with ſuger. Also all ſweet things is nutritiue & helpeth in this matter. Also Ipocras, Elegāt, Basterd Musadel, & Gascon wine is good for this matter, but now a daies ſew hath this impediment, but hath erection of þ yerde to ſin. A remedy for þ is to leape into a great vefel of cold water or put netles in the codpece about þ yerde and ſtones.

The 314. Chapter doth shew of the Scotomy.

**S**Cotoma is þ greke word. Scotomaia is þ barbarus word. Scotomy In latin it is named Vertigo. In English it is named þ scotomy or musing, or ſwiming in the fore part of the head.

The cause of this infirmitie.

This infirmitie doth come of a vaporous humour, which doth perturbate the animall powers.

A remedie.

First let the pacient beware of drinking of wine, or ſtrong drincks, they maſt beware of eating of Chibolles, Earlike & Onions,

# The Breuiarie

Onions, and all vaporous meates & drinke, & let them vse pills of Cochee to purge the stomake & the head, & gargarices be good for this matter, and Perapigra, and such men having this passion let them beware of climbing or going vpon high Hilles or rounde stayres.

## The 315. Chapter doth shew of a Goute named Siatica.

The Sia-  
tica.

Iatica passio is the barbarus word. In latin it is named Dolor scie. In Greeke it is named Ischias, of the which word doth come Ichadici, and some doth name this infirmitie Coxendzir or Coxendricis morbus.

The cause of this infirmitie.

This infirmitie doth come of hard lying on the hokil bones or lyng on the ground, or vpon a forme, or such lyke harde thinges, it may come by a stripe or a great fall, and it will runne from the hokill bone to the knee, and from the knee to the ancle, and from the ancle to the little toe, & then it is past cure, and otherwhile this goute will haue refraction to the raines of the backe, and to the flankes, and it may come of a grosse fleumaticke humour.

A remedie.

The chiefeſt remedy that ever I did know practized is to anoint the places with the oyle of turpentine and Aqua vite, compound together, and so to vſe to anoint the place againſt the fire oft, and ſere cloth of pitch be good.

## The 316. Chapter doth shew of many infirmitieſ names, which ſhall be found in their Chapters.

First for Scabies, looke in the Chapter named Psora.

For Haſſrus which is a ſwelling aboue nature, and is harde, looke in the ſecond booke named the Extrauagants.

Scarificacio is the Latine worde. In English it is na-  
med Dcarification, for the which, looke in the ſecond booke  
named

named the Extravagants.

For Scliros looke in the chap. named Febris tetrathea.

For Sebel looke in the chapter named Peterigion.

For Semiapoplexia, looke in þ chapter named Paralisis.

The 317. Chapter doth shewe of  
cornes in the necke.

Scorphula is the latin word. In english it is named knots <sup>Cornels</sup>  
or burres which be in the childrens neckes.

The cause of this impediment.

This impediment doth come of a grosse fleume, and is like  
to an infirmitie named Dubaleth, and Glandule, concerning  
the rotundite of the sicknesse, but it doth differ in quantitie  
of Schizophule, for the one is greater then the other.

A remedy.

First purge the matter with þ pilles named Hermodactilis,  
& after þ wash the place with decoctiō of Zreos & thā take of  
the rootes of Lyllies an vnce & a halfe, of Storax, Calamint  
halfe an vnce, incorporate this together with the mary of a  
Calfe, & make a plaister or plaisters & cōtinue with this. ix.  
dais: for this matter in Rome & Mōtpiller is vsed incisōs.

The 318. Chapter doth shew of a sicknesse  
named a burning scabbe or a Tetter.

Serpigo is the latin word. And some auctours doth name it Tetter.

Ignis volaritis. And some saith þ this sicknes doth but lit-  
tle differ from a sicknes of scabs named Impetigo, but þ the  
one is bygger then the other, & some doth name it Impetigo  
zarna, as it doth appere more plainlye in this booke before  
this matter & after, as it is specified in þ chapter of these in-  
firmities, but I do say þ this sicknes or disnamed Serpigo  
is a burning scab, & it doth runne in þ skin infecting it more  
or leſſe, and is named in English a Tetter.

The cause of this impediment.

This impediment doth come of hot and corrupt bloud mixt  
with coler,

A remedy

S

## The Breuiarie

A remedy.

Take of the oyle of wheate & myre it with the oyle of egges  
and with a mans brine wash & anoint the skin, or else take  
the water of burres, or seeth burres in water & wash thy body.

The 319. Chapter doth shew of the skin that  
the childe lyeth in the mothers belly.

Secundine

**S**Ecundina pellis be the latin words. In english it is a  
skin or a call, in the which a childe doth lye in the mo-  
thers belly, and a woman must be deliuered of it after the  
childe is borne, or else she doth dye, for the one must come  
after the other perfect.

The cause of this infirmitie.

This skin or Call might noz may not be without the con-  
ception, and after the childe is conceiued and come to the li-  
maments, forme and shape of a creature, there is a pellicle, a  
skin or a call, that doth grow incircifcence about the childe,  
and when that doth breake the childe is redie to be borne, &  
then the childe doth coine before, and the pellicle or skin doth  
come after, if it doe not folow after the childe is deliuered  
from the mother, the mother is in great daunger.

A remedy.

Drinke Peniriall with posset Ale, and make a sume of Lap-  
danum.

For Sequibere, loke in the Chapter named Hictalopis.

The 320. Chapter doth shew of an hard or  
dence apostumacion.

Apostum

**S**ephilos is the greke word. In english it is named an hard  
apostumacion in the flesh vnder the skinne.

The cause of this impediment.

This impediment doth coine either of a grosse or viscous  
fleume

sleume, or else of a melancoly humour, and if it be whitish,  
it doth come of sleum, if it be swart it doth come of melacoly

A remedie.

First take the sirupe of Buglosse, and of the sirupe of Fumitory, of eche an vnce and a halfe, myre them together and drinke it with the water of Fumitory, & than take Doves dung thre vnces, of wheaten bran an handful, and seeth it in vineger and make plaisters.

The. 32 i. Chapter doth shew of the  
fve wittes in man.

**S**ensus hominis be the latin words. In Greke it is named **Esthis anthropon**. In English it is named the sences or the wittes of man. And there be v. which be to say, hearing, feeling, seeing, smelling, and tasting, and these sences may be thus deuided, in naturall, animall, and rationall. The naturall sences be in all the members of man the which hath any feeling. The animall sences be the eyes, the tongue, the eares, the smelling, and all things perteining vnto an vnreasonable beast. The rationall sences consisteth in reason, the which doth make a man or a woman reasonable beast, which by reason may reuile vnreasonable beastes, and all other things being vnder his dominion. And this is the Soule of man, for by reason every man created doth know his creator, which is onely GOD, that created all things of nothing. Man thus created of God doth not differ from a beast, but that the one is reasonable, which is man, and the other is vnreasonable, the which is euery beast, soule, fishe, and worme. And for as much as dayly we doe see & haue in exerience, that the most part of reasonable beastes which is man, doth decay in their memory, and be oblivious, necessary it is to know the cause, and so consequently to haue remedie.

This

S

## The Breuiarie

This impediment doth come either naturally or accidentally.

A remedy.

If naturally a mans memory is farde of wit & knowledge or vnderstanding, I know no remedy, if it come by great studie or solicitudenes, by taking a mans mind about many matters the which he can not comprehend by his capacite, & though he can comprehend it with his capacite and the memory fracted from the pregnancie of it, let him vse odiferous sauours & no contagious ayres, and vse otherwhyle to drinke wine and smel to amber de grece, euery thing which is odiferous doth comfort the wittes, the memory & the sences, & all euill sauours doth hurt the sences and the memory, as it appereth in the Chapter named Oblivio.

The 322. Chapter doth shew of the rydge bone or the backe bone.

Spina is þ latin word. In greke it is named Archantie. In English it is named the backe bone or the rydge bone, the which may haue many diseases, as ache, and other paines.

The cause of the diseases.

This disease may come of great listes & straines, bryoles or strypes, & it may come of medling so much of or with venerious aches, also a bone or bones in the backe may be dislocated or out of ioynt.

A remedy.

For the backe þ grece of a Fox, or the oyle of a Fox is good & so is the oyle of Spyke, or the oyle of Camomyl, or þ oile of mastike, or þ oyle of Lilies. In old causes the oile of Pusnifer is good, & so is þ oyle of Alabaster, & the oile of Callozy; and the oyle of Scorpions, and a pytch cloth is good.

For Siuanchi looke in the Chapter named Argina.

Siphac is an Arabie word, it is a pellecle or a skin growing out of þ midrisse which doth disend to þ spodils of þ back. And doth sustaine þ stomake & þ guts, & endeth in þ nether part of the bely, & of this Siphac the two didunes be inged

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dred the which doth descend to þ stones ouer a bone named pecten, for the didimes loke in D.

The 323. Chapter doth shew of little wormes the  
which doth breed vnder the skin ii.  
handes and feete.

**I**rones is the latin word. In English it be wormes that wormes doth brede vnder the skin. And there be two kindes, the one kinde brede in the handes & wretches, and the other doth brede in the feete, and they be named vegges.

The cause of this impediment.

These wormes be engendred of the corruption of bloud and slemie.

A remedy.

Take of quicke siluer mortified an vnce , compound it with blacke Sope and anoint the places.

Sintexis is the greke word . In English it is named the weaknes & faintnes the which doth come after a great sicknesse . A remedy is to eate good meates and drynkes , and to haue good cherishing.

The 324. Chapter doth shew of sincopacions or sounding.

**I**ncopis is the greke word, & so is Lipothomia,in latin it sounding is named Consicio. In English it is named sincopacions or soundinges, and some doth name it in latin Parua mors.

The cause of this impediment.

This impediment doth come of infection about the braine and the hart,making their opilacions,or els it doth come of some extreme sickenes,it may come thoroþ great heat and soden colde, and so conuerse , it may come of doing to much of venerious actes,doing more then a man is able to perfourme,it may come by repletion , taking of superfluous meates and drynkes,it may come of & thoroþ great sweats,

S

## The Breuiarie

or sweating, or stupnes, or bathes, it may come of to much mirth, having to much myght in fantasticall matters.

A remedy.

First & chiefely beware of the premisses, vse temperance, & than if such accident causes doe come, take and eate a race of grene Ginger, drinke a sponefull of Aqua vite, or else of Aqua composita, and rub the pulses of the braine and haire, with Rose water, and Wineger, and holde to the nose of the pacient redolent sauours.

### The 325. Chapter doth shew of Yexing, or the Hicket.

**Yexing.** Ingultus is the latin word. In greke it is named Alexos Sligmos. In Arabi Alsoach. In English it is named the yere or the hicket, and of some the dronken mans cough.

The cause of this impediment.

This impediment doth come of a colde stomake or some euill humor about the heart, it may also come of to much drinking, & therfore many men doth name it the dronken mans cough.

A remedy.

For this matter a sponeful of Aqua vite, or Aqua composita is good, and so is a race of greene ginger, or a race of Ginger pared and cut in iii. or vi. pieces, & to swalow them ouer one after an other, as whole as one can. Also Diatriapiperion is good for this matter, & so is burnt Malmesey or burnt Seck and so is Vera Constantini, & Vera simplex Galeni.

### The 326. Chapter doth shew of a mans Spettil.

**Spettil.**

Putum is the latin word. In greeke it is named Prisina. In English it is named a mannes spittle the which doth shew diuers times the infirmitie of mans bodie, as white & viscous slemme doeth signifie that the sicknesse doth come of slemme. The spettill the which is viscous and blacke, or lyke leade, doeth signifie that the sicknesse doeth come of a melancholy humour. The spettill which is citrine or glassy, doeth signifie

Signifie that þ sicknes doth come of coller. The spettil which is tauny or reddish doth signifie that þ infirmitie doth come of bloud. The spettil which is white and not viscous but indifferent, doth signifie health. The spettil which is somy doth signifie a raw stomake. The fleume that is lyke the white of a raw egge, doth signifie a raw stomake, slacke and slow of digestion.

For Sideratis, looke in the Chapter named Camo.

For Hirsen looke in the Chapter named Phrenitis, and Lethargos.

For Sophena, looke in the Chapter named Mediana.

For Hopoz, looke in the Extra in the end of this booke.

For Homa, looke in the Chapter named Corpus.

For Hoda, looke in the Chapter named Cephalargia.

For Sparma, looke in the chapter named natura.

For Hompnus, looke in the Extraugants in the ende of this booke.

### The. 317. Chapter doth shew of the Crampe.

**S**pasmos is the greeke word. Spasmus is the barbarous word. In latin it is named Conuulcio, or Contractio Cramporum. In english it named the cramp which is afflictio of sinewes, and ther be foure kindes, the first is named Eniprosthotonos, the which is when the head is drawen downward to the brest. The second is named Thetanos, & that is when the forehead and all the whole bodie is drawen so vehemently that the bodie is unmovable. The third is named Opisthotonos, and that is when the head is drawen backward, or the mouth is drawen toward the eare, for these three kindes, looke in their Chapters. The fourth kinde is named Spasmos, the which doth drawe the sinewes verie straight, and asperousis in the fete and legges.

The cause of these infirmities.

This infirmitie doth come either of to much venemousnes,

D.ii. specially

## The Breuiarie

specially vsed after a full stomake , it may come also shrowe debilitie & wekenes, for lacking of bloud and nature, and it doth come after a great sickerneſſe.

### A remedy.

The kinges maiestie hath a great helpe in this matter in halowing Crampe ringes, & so given without money or peticion . Also for the crampe take of the oyle of Lillies and Castory, if it do come of a colde cause. If it do come of a hot cause, anoint the ſinewes with the oyle of Water Lillies and Willowes and Roses. If it do come of any other cause, take of the oyle of Euforbiu[m], and Castory, and of Pyrefory & conſect or compounde all together and anoint the place or places with the partes adiaſcent.

### The 328. Chapter doth shew of a mans Splene.

#### The ſplen

Splen is the greke worde. In latin it is named Lien or Li-ena . In English it is named a mans ſplene which is a ſpongious ſubſtance lying vnder the ſhort ribbes in the left Syde, and it doth make a man to be mery and to laughe, al-though melancoly reſteſteth in the ſplene, if there be impedimentes or ſickerneſſe in it, as ſorow, penitulnes, and care, and anger, or ſuch like, maketh many men and women to haue ſuch impedimentes in the ſplene, as opilacions and ap-poſtumes, and ſuch like. Melancoly-meates, hard cheeſe, and feare is not good for the ſplene, and if any man be ſplenitiche let him uſe mery company, & let him be let bloud of a veine named Saluatella, of the left ſide, ſome doth uſe to let bloud in a veine named Basilica on the left ſide , but I ſay that euery thing which doth hurt the liuer, doth hurt the ſplene, and euery thing that is good for the liuer, is also good for the ſplen : and whosoeuer will make the hardnes of the ſplene whole, fyſt take the mary of a calfe , & the mary of an hart, and the fatnes of a hog, of a Capon, and of a Ducke, and the oyle of ſweete Almons of like portion , myre this together,

and

and anoint the region of the spleene, and dry the lungs of a  
Fore, make pouder and eate it with sugges, for this matter  
looke in the Chapter named Lien in the Extrauagantes in  
the ende of this booke.

For splenatica passio, looke in the Extrauagants in the  
ende of this booke.

For Sputum sanguinis, looke in the Chapter named Co-  
mptoica passio.

The 329. Chapter doth shew of a mans spirit.

Spiritus is the latin word. In grecke it is named Pnoæ or Spirit.  
Pneuma. In English it is named a spirite, I doe not pre-  
tend here to speake of any spirite in heauen or in hell, nor  
no other spirit but onely of the spirits in man, in the which  
doth consist the life of man, and there be three, natural, ani-  
mall, and vitall : the naturall spirit resteth in the head, the  
animall spirit doth rest in the liuer, and the vitall spirit re-  
steth in the heart of man.

To comfort and to rejoyce these spirites.

First liue out of sin, and follow Christes doctrine, and then  
use honest mirth, and honest company, and use to eate good  
meate, and drinke moderately. For this matter, looke in the  
Chapter named Anima.

For Squame, looke in þ Extrang. in þ ende of this booke.

For Squinancia, looke in the Chap. named Angina.

The 330. Chapter doth shew of thirst or  
drinessse of a man.

SItis is the latin word. In grecke it is named Dipsa. In Thirst.  
English it is when a man is thristie or drye.

The cause of this impediment.

This impediment doth come many waies, either it doeth  
come by some sicknesse, or else by dronkennes, or else by some  
heatte in the liuer or stonake, or else it doeth come by hotnes-

# The Breuiarie

of the ayer or els of extreme labour ; it may come by eating  
of salt meates.

A remedy.

If it do come of a hot stomake or a hot liuer, qualify the  
heate of the liner, as it doth appeare in the Chapter named  
Epar. If it do come otherwile, eate v. or vi. Prunes, & keepe  
one of the prune stones in the mouth, and otherwile roule  
the stone with y<sup>e</sup> tongue in the mouth. Drizacra or the Sirupe  
of Violets, or Drimell diuretycke is good.

The 331. Chapter doth shaw of a sick-  
nesse named Soda.

Paine in  
the heed

**S**oda is the latin word. In english it is paine in the head,  
and there be two kindes, vniuersall, and perticular , the  
vniuersall holdeth a mans whole head, and the perticular is  
in a perticular place in the head, in the which is paine.

The 332. Chapter doth shew of the Strangury.

Strangury.

**S**Tranguria is the greeke worde. In latin it is named Stil-  
licidum vrine . In english it is named the Strangury, the  
which is a distilling or dropping of a mans water divers  
times in an houre with great paine and burning in the is-  
sue of man or woman, or els it is an opclacion in the neck  
of the bladder , and thorow the stone, or els by some impo-  
nunous humour.

The cause of this infirmitie.

This infirmitie doth come of some ulceracion in the blad-  
der or raynes of the back, or els it may come thorowe acre-  
dite or sharpenesse of the water, it may come also of to much  
heat, or to much coldenes in the backe and bladder.

A remedie.

First if y<sup>e</sup> belly be constipated, vse clisters or suppositors, the  
reforme the matter the which is offendant. And if it do come  
of heate, vse suger roset, & the thrie kindes of Sanders, com-  
pound with the Sirupe of Myrtilles. If it do come of coldes  
vse

**V**ise Metridatum, Diaolibanum, Diamyns, or Diagalanga.

For Strangulacio looke in the chapter named Suffocacio.

The 333. Chapter doth shew of nesing.

**S**ternutacio is the latin word. In English it is named Nesing.

Sternutacion or nesing, the which is a good signe of an euill cause.

The cause of this impediment.

This impediment doth come of dilacion of the pores of the braine, or of coldenes or heat in the head, or it may come casting vp the sight toward the light or Sunne.

A remedy not to nese.

If a man will not nese, let him holde his nose harde with his fingers, and if a man will nese, take a straue or a ruy and tickle himselfe in the nese, or els take of the powder made of Eliboxus albus, otherwise named nesing powder.

The 334. Chapter doth shew of barennesse.

of a woman.

**S**Terilitas is the latin word. In greke it is named Stirolia Barennes.

or Acarpia. In English it is named a barennesse of a woz man when she can not conceaue a childe.

The cause of this impediment.

This impediment doth come of to much humidite in the matrir or in y place of conception, for when the sede of man is solwen, and the woman can not reteine it but doth slip away from hir, ther can be no conception. Also if mans nature be wake he can get no childe, thereso, the default may be as well in the man as in the woman.

A remedy.

For this matter looke in the Chapter named Conceptione in the Chapter named Coitus, & in y chapter named Embrie, &

D.iii.

S

## The Breuiarie

in the chap. named Abhorsus, & let the man yis weake vse restorative meates & drincks, & vse cordialls and mirth with honest company, and let the woman take no thought, & vse good things as man drago, Peches, and peper if she be fat.

The 335. Chapter doth shew of a mans stomake.  
**Stomake** **S**tomachus is y latin word. In greeke it is named Stoma-  
Schos. In english it is named a mans stomake, there be two  
maner of stomakes, the one is an appetite to eate & to drink,  
& the other is a vessel in man the which doth receiue meate  
and drink into it, and is like a pot in the which meate & li-  
cour is put in, and as the fire doth decoct the meates and the  
broth in the pot, so doth the liuer vnder the stomake decoct the  
meate in mans bodie, and if the liuer be out of order, y sto-  
make can not be in good temper, wherfore looke in the chap-  
ter named Epar, and rectifie him and rectifie the stomake, &  
if he be out of order, all the bodie is out of temperance. The  
stomake is rough within and smoth without.

The cause of this matter is shewed partly.  
But the cause may come otherwaises, as by anger, or feare,  
or great studynge vpon many matters, or by extreme heate,  
or by surfeting, or such lyke, doth hurt the stomake.

### A remedy.

To comfort the stomake, vse Ginger and Galingale, vse  
myrrh and well to fare, vse Pepper in meates, & beware of  
anger, for it is a shroude heart that maketh all the body fare  
the worse.

The 336. Chapter doth shew of stonning of  
a member of a man.

**Stonning** **S**tupor is y latin word. In english it is named a stonning  
in y feete or legges, armes or hands, in a man or woman,  
some doth say that this impediment is a sleepe, as thus if one  
man doth aske an other that hath this impediment, he will  
say my legge or myne armes is a sleepe.

The

The cause of this impediment.

This impediment doth come of lacking bloud in the mem-  
ber where it is, or else that the spirits be letted that they can  
not hane a recourse to the sinewes, or else bloud doth lack in  
the veines.

A remedy.

First rub the place with a blew or a Scarlet cloth, and if  
neede be, vse Phlebotomy, & anoint the place with the oyle  
of Turpentine, or with the oyle of Rosemary flowers, na-  
med in græke Anthos, or such like oyles.

For Suberati, looke in the Chap. named Nicatolopis.

For Strathomata, looke in the Chap. named Tubercula.

For Strume, looke in the chapter named Chirades.

For Succubus, looke in the chapter named Epialtes.

For Habeth, looke in the Chap. named Caros.

For Surditas looke in the chap. named Cophosis.

The 337. Chapter doth shew of sweating

or the sweating sicknesse.

Vdor is the latin word. In græke it is named Hydros. In  
English it is named sweat, & there be divers sweats, the  
one doth come by labour, the other may come by sicknesse &  
payne, & those be hot and colde, and there is an other sweat  
the which is vehement, & that sweat is named þ sweating  
sicknesse, and some sweats doth stinke, and some doth not.

Sweat.

The cause of these impediments.

The cause of sweats, either it doth come of heate or corrup-  
tion of the ayer, or it may come by one person infesting ano-  
ther, or as I sayd by labour or some sicknesse.

A remedy for the sweating sicknes.

First keepe the pacient not to hot nor to cold, but in a tempe-  
rance, and let him not cast out armes, saete, nor legges out of  
the bed, let the head be couered, and the face open, keepe a  
fyre in the chamber be the ayer neuer so hot, eate no meate  
for xiiii. hours, vnlesse it be an ale bigne, drinke warme  
drinke, and no wine, & euery thing that is receued, sucke it

D.v.

thorow

# The Breuiarie

thorow quills of a Swan or Gose. iiiij. or v. quills put together the one in an other, & they the which be not infected let them beware of infectious persons, for the sicknes is infectiu, & is one of the kindes of the plague or pestilence, for unnatural weats y which doth come by sicknes a Saphire is good to drinke it or to hold a Saphire in ones hand, or els take of Mirtills and of Rose leues, of ech of them. iii. vnces, make powder of it & cast it in the shetes, shert or smock and lay some to the pulses, & drinke of these forsayd thinges soden in ale, & anoint the pulses of the hart braine, & the Liver with y oyle of Mandrake. And as for s weat that doth lynke looke in the Chapter named Fefor assellarum.

Suffocacion.

The 338. Chapter doth shew of suffocations;

**S**Uffocacio or Strangulacio be the latin wordz. In englisch it is named suffocation the which doth come two wayes, the one is suffocation of the matrix, & the other is a strangulation, for the suffocation of the matrix, looke in the chapter named Isterichi puiux. As for the suffocation or strangulation I do pretend now to speake.

The cause of this impediment.

This impediment doth come many wayes, it doth come by hasty eating or drinking, thorow y which comis or some droppes of drinke falleth into the weland or throte bol, it may come by lying open mouthed, & some worme or flye, or any other grosse matter may happen into the throt bol, it may come by an impostume, or a grosse fleume soe inly rysing may make strangulations, and so consequently soden death, or els iopardy of death doth folow.

A remedie.

If it do come by hasty eating or drinking, first be not a greedious in the taking of it, but eat thy meat & drinke thy drinke with deliberacion. If it come by lying eyne mouthed exchew such matters & the occasion of it, the which most comonly is thorow lying upright. If it do come by an impostume in the orifice of the throte, the which wilbe a rising or swelling

ling

sing there, than if the feth be clapsed together open y mouth  
as wide as may be, & loke vnder the flap of the tongue, and  
ther shal ye finde y impostume, & with your finger draw it  
out, or els sodē deth doth folow. If it come by viscus fleume  
than drinke rather to much thā to little. And they the which  
be infested with fleunie purge it, and let them vse Locsa-  
num de pino, but Diacoridon is the highest remedy, or Di-  
anucum al is one, for the Grecians doth vse this wrod Di-  
acoridon, as the Latins doth vse Dianucum. Also Herocum  
andromachum doth maturate and doth disolute appostuma-  
tions. Also a plaister made of Diaquilon and oyle of Violets,  
doth disolute and maturate hot impostumes, and Cerotum  
Sandalinum, & oyle of Violets is good for an hot appostu-  
macion that is inflamed, and the oyle of Philosophers na-  
med in latin Olist philosophorum is good for impostume of  
y Splene. Also implastrum de Alis, is good for impostumes  
in the bowels. Also the oyle of Mastix is good for hard ap-  
postumiacionis in the stomake.

The 339. Chapter doth shew of a sqint eye, or goggle eye. Gogil  
Strabitas is the latin worde. In English it is named a eyed.  
Squint or a gogil eye.

The cause of this impediment

This impediment doth come either naturally or acciden-  
tally, if it come naturally thē the pacient was so borne, and  
there is no remedy, if it come accidentally it doth come by  
attraction of the sinewe wher in the eye.

#### A remedie.

Use the medicines that is for a pericular Palsy, and for  
the Cramp, but beware what is put into the eye, except it  
be colde, unlesse it be womans milke & the bloud of a dove.

For Susprium loke in the Extravagantes.

Thus endeth the leter of S. And here folo-

weth the leter of T.

The 340. Chapter doth shew of touching

the which is one of the v. wittes,

Tactus

T

## The Breuiarie

Tonchig

**T**actus is the latin word. In greke it is named Aphi. In english it is named touching or handling; & of handling or touching be two sorts, the one is venerius & the other is auaricious, the one is thow carnall concupiscence, and the other is thow cupicie of worldly substance or goods.

The cause of these impediments.

The first impediment doth come either that man will not call for grace to God not to displease him, or else a man will folow his luxurious sensualitie like a brute beast. The second impediment the which is auarice or couetise, wil touch all things, and take as much as he can get, for all is fishe that commeth to the net with such persons.

A remedie.

For these matters I know no remedy, but onely, God soz ther is few or none that doth feare God in none of these two causes, if the feare of God were in vs we would not doe so. Jesus helpe vs all. Amen.

For Tabes, looke in the chapter named Phthisis.

Costiu-  
nesse.

The 341. Chapter doth shew of costiuenesse.

**T**enismos is the greke word. And some doth name it Tenasmon. The barbarous word is named Tenasmus. And the latines doeth name it Tenesmus, and some latines name it Gemitus. In english it is named sozow or wayling, and I am not so good a grecian to declare, discusse, or define, as some aucto:rs doth write in this matter, for as many doth say that Tenasmon is a difficil thing for a man to make his egestion or sege, and all this matter considered, all is combined or founde in one impediment the which is costiuenesse, the which is when a man can not go to his egestion or to sege, how be it, the faute is in a gut named Intestinum rectum, the which is opilated, for a man would faine doe his egestion and can not.

The cause of this impediment.

This impediment doeth come of to little drinking of ale,

ale or beere, and it may come of to much drinking of wine, and it may come of eating of costlie meats, or els of superabundance of coller adusted,

A remedy.

Use to eate of laxatine meates, and twise or thrise a weke with milke or potage eate halfe a sponesfull or more of powder of Hæne, with two peny weight of Ginger, or els vse as much as a walnut of Cassia fistula, or some other gentle purgacions, as Polypody, or Mercury, or such like.

The 342. Chapter doth shew of the  
impediment of the eye.

**T**Arphati is þ barbarus word. In latin it is named Ma-cula in oculo. In English it is named a spot or a push in the eyes. Eye.

The cause of this impediment.

This impediment doth come of a reumatiike humour discēding to the eye.

A remedy.

We let blood in a veyne named Cephalica, & seeth Colworts in white wine, and vse to make plaisters of it, or els vse the water of plantaine.

The 343. Chapter doth shew of one of  
the kindes of the Crampe.

**T**Hetanos is the greke word. The barbarus word is na-med Tetanus, out of the which is vsurped a word named Tetanisi, Thetanos. In english it is named a cramp þ which doth pul the head backward, & doth draw þ body so vehemently, that for a space a man shalbe vnmonable, for this matter looke in the Chapter named Spasmos, and vse the medicines that ther be specified, & beware of venierius actes after a ful somake, and beware of anger and feare.

Crampe.

For Teras, looke in the Chapter named Monstrum.

For Tetanisi, looke in the Chapter named Thetanos.

For Talpa, looke in the Chapter named Testudo.

For

T

## The Breuiarie

For Testiculy, looke in the chapter folowing vnto Thojar.

The 344. Chapter doth shew of a sicknesse  
named Testudo.

**T**Estudo is the latin word. And some doe name it Talpa.  
In English it is a sicknesse the which doth crepe vnder-  
neath the Skin of the head, & if it doe corrupt the skull, this  
sicknesse is incurable, but I doe say there is a difference be-  
twixt Talpa and Testudo, for Testudo is an impostume ha-  
ving a little bladder, and so hath not Talpa.

The cause of this impediment.

This impediment doth come of a venomous humor which  
is tumozus.

A remedy.

First purge the head & the stomake with the pilles of Cor-  
chæ, and haue the head, and than make incision crosse wise,  
and pull or rip of the tumozous matter, and than lay downe  
the skin and vse sanative salues.

The 345. Chapter doth shew of a Tympayne  
in the belly.

**T**impanitis is the græke word. The barbarus word is na-  
med Timpanides. In English it is named a Timpany,  
the which doth make ones belly to swell like a faber or a  
drounset, and the flesh of the bodie doeth pine away, and it  
maketh one very shorȝt winded and very faint.

The cause of this infirmitie.

This infirmitie doth come of ventositie intrused in þ belly.

A remedie.

First beware of all maner meates þ doth ingender winde,  
as fruits, cold herbs, & such like, also beware of drinking of  
new ale or new bære, & of eating of new bread, of chæse and  
nuttes, and such like things. Furthermore for this matter, þ  
belly must be kept laratiue with purgacions & clisters, and  
suppositors. And in Mountpiller for this matter is vsed inci-  
sons

sions, for if thers be no incision, there can not be long lyfe, drags for this matter is good that doth breaue winde, & so is euery thing the which doth make a man to belch or fart.

The 346. Chapter doth shew of feare.

**T**Imor is þ latin word. In greke it is named Dilia. In eng Feare. Lish it is named feare, & ther is nothing so euill to þ heart as a sodaine feare, for feare doth bring in death to the heart.

The cause of this impediment.

This impediment doth come many wayes, as feare by fier, feare by water, feare of great displeasure of a great man, feare of killing, and such lyke.

A remedie,

For this matter thank God of all aduersitie, and vse mery company, & so vse thy selfe that thou feare nothing but God.

The 347. Chapter doth shew of singing or sounding in a mans eare.

**T**innitas aurium be the latin words. In english is named singing or a sounding in a mans eares, & this doth Piping in prognosticate defenesse.

The cause of this impediment.

This impediment doth come of ventositie or winde, which is in the head and in the eares, and can not get out.

A remedie,

First purge the head, and than take of the oyle of Castory, or else of the oyle of radish, & put it into the eare or eares, the oyle of bitter Almons is good, & so is oyle of Binen instilled into the eares with blacke wolle.

The 348. Chapter doth shew of little wheales in the head.

**T**Inca is the Latine worde. In English it is named Wheales little wheales or scabbes in the skinne of the head, and or skabs There be many kyndes and sortes of these infirmitie, some

T

## The Breuiarie

some be moyse & some be dry, some be like teates, & some be like little hony colnes, & some be like hops or wheten bran.

The cause of this infirmitie.

This infirmitie doth come either by corruption of bloud, or else by abundance of rumme or some vaporous humour.

A remedie.

First shawe the head, or clyp away the haire, than purge the head with gargances and sternutacions, and purge the head & stomake with pilles of Cochæ, and anoint the head with the oyle of Violets, do this thre daies and thre nights, tha after that wash y head with drayges or lyes of white wine, in the which a little Roche alone is dissolved, and after that stampe onyons and garlike together and rub the head with it thre or four times, & after that anoint the head with the iuice of Coriander and hony, or els stampe doues dong with oyle olyue & anoint the head v. or vi. times, or els take thre vnces of Bores grece, & an vnce and a halfe of Brimstone, stampe all together, and than put to it an vnce of Mercury mortified with fassing spetyll and anoint the head.

The 349. Chapter doth shew of one of the kindes of Leprousnesse named Tiria.

A kinde of leprousnesse. **T**iria is the latin word. In english it is named the Tyre or y propertie of an adder which is ful of skales, so is this nesse.

kinde of Leprousnes ful of skales & scabs, coroding y flesh.

The cause of this impediment.

This impediment doth come of venomous and a melancholy humour.

A remedy.

For this vse Treacle & purgaciōs & vomits, & tha take of Mercury mortified with fassing spittle & brimstone, of eche an vnce, of Bores grece thre vnces, compound this together & vse to anoint thy body, & tha vse stuphs & baths, & sweats

For Tisis, loke in the Chapter named Prisis.

The

The 350. Chapter doth shew of an impostume named Topinaria.

Topinaria is y latin word. In english it is an impostume A posse in childrens heades, and younge persons.

The cause of this impediment.

This impediment doth come of abundance of sweet flevine or els of abundance of bloud with fleume.

A remedy.

First take threé Onions of a good quantitie, & threé egges, and rost them together in the hot emeries of the fyre, than stampe them together and incorporate all together with olde bozes grece, and make plaisters, and if nede be make incision, and than mundify the place, and after all this incarnate the place, and than skin it with salues.

Foz Tonsille looke in the Chapter named Paristhomia.

The 351. Chapter doth shew of drawing of a mans mouth toward the eare.

Ortura oris be the latin wordes. Almanson doth name it <sup>A vrye</sup> Cōtractio. In english it is named a Palsy which is false, <sup>mouth.</sup> for it is more neerer a cramp then a palsy, for it doth attract the sinewes of those partes.

The cause of this impediment.

This impediment doth come of coldnes taken, or els of anger, or of a spice of a particular palsy.

A remedy.

Take of musterd halfe a pint, and let the pacient with his owne hande take two or three sponefulls in his handes chafing the one hand with the other, and than let him make frications, redusing the side of the mouth the which is drawen to the one side to bring it to the othe side, doe thus v. dages, and vse diuers times gargarices and sternutacions.

The 352. Chapter doth shew of paines in the belly,

P.i.

Tor-

T

## The Breuiarie

Paines in  
the belly.

**T**Orminum or Tormen be the latin words. In english it is a paine in the belly, or a fretting in the belly.

The cause of this impediment.

This impediment doth come either of coldnesse in the guts, or else of winde intruded in the belly, and can not get out, & it may come of constupacion.

A remedy.

First keepe the belly warme, & see that thou be not costiue, and beware of eating colde meates and cold herbes & fruits, and use Diatriapiperon & dragges, and clisters, or else suppositers.

The 353. Chapter doth shew of the shaking  
of the head and hands.

Shaking

**T**RIMOS is the greke word. In latin it is named Tremor or Iectigacio, or Morbus officialis. In english it is named an official sicknesse, soz as much as it doth occupate an offici- al membre, soz it doth make a mans head to shake, or h̄ands or other parts to quake.

The cause of these impediments.

These impediments doth come thorow imbecilitie or weak- nesse of the sinewes, also it may come of extreme colde or great feare, or thorow a great anger, and beware of drynking in the morning, but eating somewhat before.

A remedy.

First beware of colde, of feare, and of anger, and than vse to wash the necke and the handes with the water that Sage and balmie hath bene sodden in.

The 354. Chapter doth shew of the Brest bone.

The brest bone. **T**HORAX is the Greke word. In latin is named Torax. In English it is named the brest bone, the which may have divers impediments.

The cause of these impediments.

These impediments of the brest bone either doth come of some

## T of Health.

114

some great bwosing, or else of some purisying of it, or such like.

### A remedie.

First for this matter interially easie & gentle purgacions as these folowing, Powder of the coddes of Sene, Mercury, Po-  
lipody, Cassia fistula, Pillule aurea, Pillule Cochle, & such lyke, and for a byrose take Sparmaceti, with warme ale and Malmesy. And exterially these oyntments be good for the brest bone, oyle of Myntes, oyle of Spyke and such lyke.

The.355. Chapter doth shew of a mans stones.

**T**esticuli is the latin word. In græke it is named Orchia, Stones.  
In English it is named a mans stones, the which may haue many impediments.

### The cause of the impediments of the stones

These impediments doth come by some of the kindes of the Hernies, or else by some other humeur descending from the body to the coddes making swellings or burnings, or some other apotumacions; and it may come by a byrose.

### A remedie.

If it doe come by any of the kindes of the Hernies, looke in the Chapter named Hernia. If it doe come any other waies anoint the stones with Unguentum albū, or else make pourees and Hollisying bathes, or such lyke, be good.

The.356. Chapter doth shew of the Wefand.

**T**racchia arteria be the latin words. In english it is na- Wefand  
med the wesand, or the throte boll, by þ which the winde  
& the ayer is conveyed to þ lungs, & if any crone of bread, or  
drop of drinke go enter into the said wesand, if a man doe  
not cough he should be strangled, & therfore whether he wil  
or wil not he must cough & lay before him þ is in the throte  
and mouth, nor he can be in no quietnesse pate the time the  
matter be expellid or expellid out of the throte, as it doth  
vise largely appear in the Chapter named Strangulatio.

p.ii.

The

T

## The Breuiarie

The cause of this impediment.

This impediment doth come of grēdines to eate or drinke sodenly, not taking leysure, also it may come of some fye inhausted into a mans throt sodenly, as I haue sene by other men, as by my selfe, for a nyte or a fye coming vnto a mans mouth when he doth take in his b̄eth and ayer, looke what smal thing is before the mouth is inhausted into ȳ wesand, and so it perturbeth the pacient with coughing.

A remedie.

For the sy<sup>t</sup> cause be not to grēdy, eate and drinke with leysure, fearing God, and as for the second cause, I commit onely to God, for this matter coughing is good.

For Trixcom looke in ȳ second booke in ȳ Extrauagantes.

The 357. Chapter doth shew of Swelling  
of wartes and of agnelles.

**T**uber is the latin word. In English it is named every wartes.

Swelling or rysing of ȳ flesh. Tuberula is a diminitive of the latin word Tuber, and in english it is named a wart or an agnel growing in the ſēte or toes, & in latin they haue many kindes & tearmes, as Melicerides, Ganglia, Athoramala, and Stratomata.

The cause of these impediments.

These impediments doth come many wayes, if it be wartes in the handes, face, or other ſuperiall partes, it doth come of groſſe & coſtūpt humors, if it be agneles it doth come of chaſſing of the ſēte and of ſtraight ſhoes wearing, and it may come by nature.

A remedy.

First clip of their headeſ, & than rubbe them well with Alome water and bay salt, do this. ix. times, and lay ouer the places thin plates of leade.

The 358. Chapter doth shew of a Cough.

**Cough.** **T**Vſſis is the latin word. In greke it is named Vix. In English it is named a Cough.

The

The cause of this impediment.

This impediment doth come of the lunges, or else of a reume distilling to the asperous nature, or the pipes of the lunges.

A remedie.

First for this matter let the pacient be kept in a cleane ayer without corruption of draughtes, dung hills, & euill sauours & fladours, let the pacient beware of swēeping of howses and strētes, & dausing vpon rishes ther wher much dust is vnder þ rishes, these thinges obserued & kept, than the pacient must eschew & restraine from certeine meates and drinkeſ & breades. First from breades, as stale and newe bread, frot sodden bread, as Hennells and Crackenelles, and also Take bread & crustes. After this newe Ale or Bære, solver ale or bære, or solver sider or wine, let þ pacient restraine from it, Egges, milke, & specially hard chese & nutes, let them the whiche hath the cough eate none of it. A P̄tisane made vnder this maner. First take of Enula capane rotes. iii. vnces muſtified & sliced thin, of Eſope. ii. handſuls more or les, as þ time of the yere ſhal require, for in ſomer whan þ vertue is in þ herbes, is worth. iii. handſuls in winter, than take of Fenel roots the pith pulled out, or els Fenell ſeedes þ weight of an vnce & a halfe, of Anis ſeedes. iii. vnces, of great raisons the ſtoes pulled out, a quarter of a pouid: of Figs pulled in peces halfe a pouid, of Licorice broſed halfe a pouid, of Barly cleſed or picked clen & broſed, & ſo putrifid iii. handfulls, ſetþ all this together in a galon of runing water, strained & boile al together till it be conſumed to leſſe thā iii. quarters, & than ſtraine it & let the pacient drinke morning, noone, & night. ix. ſpnoefuls at a time. And whē his drink named a P̄tisane is done, let þ pacient purge himſelfe with the pills of Coche or with pilles ſtomatical, & after that vſe Lōcſanum de pīo, I in this matter wolde not þ ſodenly a reſtrictiō ſhuld be cured leſſe paradiſture shrowd ſuch ſoden mutaciōs inconuenience might fall, for a ſodein mutaciō is death. And whosocuer he be the whiche can cough, ſo long he can not die, but beware þ

# The Breuiarie

after clappes. And I do say , whosocuer that can cough & expulse or expell the viscous matter that woulde stop the pipes shal live long, & they the which that would be holpen of an old cough & do pretend to stop vp the breath and the lise & all, let him go about to stop the cough, good it is to take medecines to relax, or to loose viscous humor.

Thus endeth the letter of T. And here followeth the letter of W.

The 359. Chapter doth shew of the small Pockes.

Small pockes.

**V**Aliore minores be the latin words . In English it is named the small pockes the which will breake out first as small pushes, and after that they will be scabbed after a stinking sort.

The cause of this impediment.

This impediment doth come moze of the corruptiō of bloud then any other humour, it may come of mestruous humour in the conception of a child, wherfore this infirmitie is an accident cause to youth, age is not infested nor infected with this infirmitie, unlesse it be thorow a great contagious ayre except and taken of infectious persons, and if the pacient be so generated, beware of leproositie consequently wil solow.

A remedy.

First let al phisitions beware, not onely in this infirmitie but in many other, not to minister medecines exterial, which shold be repercuttive, which is to say, to drine in the infirmitie to the body, and beware in this matter of ointmentes and bathes, and of colde and open ayre , or of piking or touching any of the pushes or scabbes, kepe the pacient warme & let him or her be of a good diet to comfort bloud , although that some experte doctors in this matter woulde that a man shoud exhaust bloud out of a beyne named Mediana.

The

The 360. Chapter doth shew of a swelling of the  
veynes specially in the feete and legges.

**V**Arices is the latin word. In English it is named swell. Swelling  
linges of beynes in the feete and legges, and in other of veines.  
places aboue any naturall course.

The cause of this impediment.

This impediment doth come divers waies, either by extreme  
labour with going, leaping, daunsing, wrastling, or suchlike,  
or els it doth come of some euill humour descending from þ  
superiall partes to the inferiall partes, & as I doe precisely  
knowe, this matter is much grounded vpon ventositie the  
which is the principall cause.

A remedy.

First if neede be, exhaust bloud out of the Basilike beyne,  
and then purge the matter with Vera ruffini, or with pils of  
Lapidis lazuli, & thā take of the skurfe of Iron in a smithes  
forge a handful of wheten bran thre handfuls, sæth this in  
white wine or in lyes, and wash the place thre tymes to  
bedward, and purge collar.

Fox Varuce looke in the Chapter named Acrochordones.

The 361. chapter doth shew of the  
principall veynes.

**V**ene is the latin word. In greke it is named Sthigmos. veines.  
In English it is named veines, a veine is a cundit that  
doth conteine the principal bloud in man, taking their o-  
riginal or beginning of the liuer. There be many principall  
veines in man, as the ramus veines, then be these veines,  
Mediana, Cardiaca, Cephalica, Sophena, Basilica, Epatica, Sal-  
uatella, and the hemorodiall veines they be named principal  
veynes, soz as much as they doe pertayne to the principall  
members, and they be the principal veynes, soz as mache  
as the principalitie of all other veynes resteth in them,

P iii.

and

## The Breuiarie

and hath a confluence, or a course and recourse to and from them, furthermore for this matter let thē looke that would haue moze knowledge in the chapter named Mediana and in Phlebothomia.

The 362. Chapter doth shew of venim.  
or poysoning.

**V**Enenum is the latin word. In greke it is named Ios. In English it is named venim the which is the most subtill matter y can be, for nature doth abhore it, considering that it doth infecte and corrupt not onely official members, but also the principall members.

The cause of this matter.

This matter doth come of some venomous worme, or beast, byting or stinging, and poysoning doth come by eating or drinking of poyson, howe be it in ROME they will poyson a mans sterope, or saddel, or any other thing, and if any part of ones body doe take any heate or warmenes of the poyson, the man is then poysoned.

A remedy.

If a man do perceiue y he be poysoned, first let him vomit, and giue hym purgacions, Clisters, or suppositors, and let hym bloud of these veines named Mediana and Cardiaca, and vse to drinke Treacle or Metridatum, and also garlike & Kew is good against poyson or poysoning. If one be stonge or bitten with a venomous beast or worme, looke in y chapter named Moysus reptilium.

The 363. Chapter doth shew of ventositie.  
**V**entositie **V**entositas is y latin word. In greke it is named Auenomdia. In english it is named ventositie or winde.

The cause of this impediment.

This impediment doth come diuers waies, as by long fasting or taking of extreme colde, or eating of fruits, or eating of potage or sewes, or grosse meates and such like.

A reme-

## A remedie.

For this mester vse to eate Diaspermation, or Diatesseron, or Diacuminū, or else teke Anis s̄edes, of caraway seedes, of Fenell s̄edes, of Ginger, of Suetal, of Cloues, of Comin seedes, of echē v. d̄zumes, make pouder of all this, and vse a portion every day with meates, drinckes, or potages, and beware of costiuences and vse dredge.

The 364. Chapter doth shew of diuers  
kindes of wormes.

**V**ermes is the latin word. In grēke it is named Scolices, wormes. In English it is wormes. And there be many kindes of wormes. There be in þ body thrē sortes, named Lumbrici, Ascarides, and Cucurbita. Lumbrici be long white wormes in þ body. Ascarides be small little white wormes as big as an haire & halfe an inch of length, & they be in a gut named þ longacion, & they will tickle in a mans founement. Cucurbita be square wormes in a mans body, and I haue sene wormes come out of a mans body like the fashion of a maggot, but they haue bene swart or hauing a dark colour. Also there be wormes in a mans handes named Sirones, & there be wormes in a mans ſēte named degges, then is there a ring worme named in latin Impetigo. And there may bee wormes in a mans teeth and eares, of the which I do preſtend to ſpeake of now, as for al other wormes I haue decaſed their propertie and remedies in their owne Chapters.

## The cause of wormes in a mannes Eare.

Two causes there be that a man hath wormes in his eares, the one is ingendred thorow corruption of the braine, the other is accidentall by creeping in of a worme into a mans eare or eares.

## A remedy.

Inſtill into the eare the oyle of bitter Almonds, or els the oile of wormewode, or els the iuice of Rewe, warme euerie thing that muſt be put into the eare,

For Virtigo looke in the Chapter named Scotomas.

The 365. Chapter doth shew of a mans Bladder.

**B**ladder. **V**esica is the latin word. In greke it is named Cistis. In english it is named a mans bladder, þ which doth receive the water or vaine the which doth distill from þ luer & the raines of the backe to it, by the pores named Vritides or Vrichides. The bladder may haue many impediments, as scabs, ulceracions, inflamacions, also a palsey may be in þ bladder or great debilitie that one can not hold his water.

The cause of these impediments.

These impediments doth come comonly of euill ordering in youth, the other causes be shewed.

A remedy.

First anoint the raynes and the coddes, and other secrete places, with the oyle of Scorpions, and drinke red wine in the which Musherons is sodden in. Also I do aduertise every man to discharge oft the bladder & never to hold in the wa- ter, for by restricting of the water such impediments be in- gendred, and so is the goute.

For Vesice, Looke in the Chapter named Philitanai.

The 366. Chapter doth shew of him or her that can not sleepe.

**W**atch.

**V**Igilie is the latin word. In greke it is named Grigo- riae. In Englishe it is named watching or they that can not sleepe.

The cause of this impediment.

This impediment doth come thorow Idnes or wekenes of the brayne, or els thorow sicknes, anger, or fasting, or els thorowe solitudenes of repletion or extreme heate, or ex- treme colde in the feete or such like.

A remedie.

Take of the oyle of violettes an vnce, of Opium halfe an vnce,

vnce, incorporate this together with womans milke , and with a fine linnen cloth lay it to the temples . O<sup>r</sup> els take of y leues of henbane, stampe it & lay it to the temples . O<sup>r</sup> els vse to eate of lettuce seedes, of white Popy seedes, of Mandragor seedes, of Saunder, of ech thre drams, but aboue al things mirth is best to bedward.

For Virago lroke in the Chapter named Mulier.

The 367. Chapter doth shew of a mans yearde.

Vrga virilis be the latin words. In greke it is named Ac- A man- dion. And some name it Psosi or Hoxasis or Opsis . In yerde. in english it is named a mans yerd the which is a member full of sinewes, arters & veines, with lacertes & other ligaments, the sinewes doeth proceede from the newke which is the mary of the backe. The erection of the yerd doth come from the arters of the heart and the head. The beynes doth proceede from the lyuer. The lacertes and the ligamentes doth proceede out & from the thyes, specially of a bone or bones there being. The yerde may haue many impedimentes as well within the condyte as without, vnder the skin of the head of the yerde.

The cause of these impedimentes,

These impedimentes doth come as I sayde many waies. If it do come interially in the condite of the yerde, it doth come of an hot colericke humour, or els by some euill humour engendred eyther in the bladder , or els in the raynes of the backe , and it may come of an euill disposed woman that is either silthy, or els pretending to do man displeasure . If it do come exterially which is to say , that the impediment be in, vnder, or vpon the head of the yerd betwixt the skin and the head of the yerd, either it doth come of the heat of the bo- dy, or els thorow much medling with a woman, specially if she be menstruous, pocky, or leprous.

A remedy.

If this impediment be in any interiall cause, vse to drinke milke, or els drinke oft a good portion of the water of habies, and iniet into the yeerde the water of Camphire. If the impediment be betwixt the skin & the head of the yeerde & the head selfe, wash the head of the yearde divers times with white wine. And after that vse the powder of a rotten posse, or any siccative medicines, or else Popullion, or vnguentum Egipiacum is good.

The 368. Chapter doth shew of a mans sight.

**V**Isus is the latin word. In greke it is named Onicles. In English it is named a mans sight, the which may haue many impediments as spore blynde, Starke blynde, gogle eyes, and many other impedimentes, as it doth appere in divers Chapters of this booke, specially in these Chapters named Oculus, Tarphati, Argemata, Bothor, Epiphora, Lacrime, Lencomata, Liptitudo, Macula in oculo, Ophtalmia, Ordolus, Panus, Pecia in oculo, Philitania, Pterigion, Sebel, Vngula, and Strabositas.

The cause of these impediments.

There can no impediment come to y eye, but either it doth come of an interiall cause, or els of an exteriall cause, as it doth appere in the Chapter of the aforesayde wordes.

A remedy to clarify the sight.

First vse gargarices & sternutacions, & easie purgacions to purge y head, & do as it is wriuen in y Chap. named Oculus.

For Vtiligo looke in the Chapter named Luce.

The 369. Chapter doth shew of Ulcers  
or ulceracions.

**V**Lcus or Ulcera be the latin wordes. In greke it is named Helcos or Helcea. In English it is named an ulcer or ulceracions, the which is putrified and a corrupt matter in a soze.

The cause of this infirmitie.

This

This matter doth come of a colerike and a sharp humour.

A remedy.

First take of vnguentum Egipciacum ii. unces mixt with þ  
juice of Pome garnades, and mundify þ place & that wil kil  
the malignitie of it. Also it is good to wash oft the ulcer with  
the water of Plattein, in the which a little roch Alom is de-  
solued in, & let the pacient vse a good dyet, as wel in meates  
as in drinckes, and let him not be costiue but laxatiue.

The 370. Chapter doth shew of a mans Nauell.

**V**Mbelicus is the latin word. In greke it is named Om-  
phalos. In english it is named a mans Nauill, þ which  
may haue divers impediments, for the Nauill may fall out,  
or be bursten, or there may be some appostumacion.

The cause of these impediments.

These impediments doth come either of great crying, or of  
greate halowing, or lewinge, it may come of a great bosome,  
or lyfting, or strayning.

A remedie.

First make a trusse of white fustian, & stiffe it with carded  
Wolle or Cotten, and then trusse in the matter, & after that  
let the pacient drinke with stale ale the iuice of Dases, Cen-  
tinody, Knewholmes rootes, Quince, & the rootes of Polypo-  
dy, or seach all togeter in clarified ale, and drink it morning  
and euening. xv. dayes.

The 371. chapter doth shew of a soft  
appostumacion.

**V**Ndimia is the latin word. And some doth say it is a bar-  
barous word. In English it is named colde appostuma. Apostu-  
cion, white, and soft.

The cause of this impediment.

This impediment doth come of a colde fleumatike humour.

A remedie.

First maturate the cause with Vultesis, than make a Co-  
rosine

refuge with Cantarides, then minister fentes and after that salves attradue.

Nayles.

The 372: Chapter doth shew of a mans Nayles.

**V**Ngues is the latin word. In greeke it is named Oniches.

In English it is named a mans nayles, the which may haue divers impediments, as falling of the nayles, or rotting of the nayles; & by poisoning or brosing, or by straight shooes wering a man may lese his nailes, and some mens nayles be very hard, and some be soft.

The cause of these infirmities.

The cause of the most part of these impediments is shewed before, if the nailes be hard, it doth come of grosse humours, if the nayles be soft, it doth come of gentill nature.

A remedy.

Who so euer that hath cuill nailes, vse the oyle of Roses, & the iuyce of Plantaine mixt with the white of an egge, and anoint the nayles.

The 373: Chapter doth shew of vometing.

vometing **V**omitus is the latin word. In greeke it is named Einitos.

In english it is named vometing, or a vomit, or perbzaking.

The cause of this impediment.

This impediment doth come either voluntary or involunta-  
ry, if it be voluntary, it doth come by prouocation, as by put-  
ting the finger into thy rote, or else to put a seether or a brach  
of Rosemary, or such like, into thy rote. Or else it may come  
by taking some pocion, or some herbe, or somit other medicine,  
if it doe come involuntary, then it doth come of the malice of  
the stomacke.

A remedy for involuntary vometing.

Take of Anis seedes two drams, of Mastike a dram, of Gin-  
ger a dram and a halfe, of all this make fine powder and put  
it into b.sponefulls of Rose water, & with sugar let the pa-  
cient

cient drinke it. I doe give this potion without suger, or else  
take of Opium a dram, mixe it with the iuyce of Plantaine  
and a little Saffron, and drinke of this thre or feure times.

For Vomulus, looke in the Chapter named Cordapsis.

The 344. Chapter doth shew of a mans voyce.

**V**Ox is the latin word. In greeke it is named Phoni. In  
English it is named a mans voice, the which may haue  
divers impediments, as horcenesse, braying, and other while  
it is taken away.

A mans  
voyce.

The cause of these impediments.

These impediments doth come many waies, either by sick-  
nesse, or else by leprosnesse, or it may come by halowing, or  
by extreme lewying or crying, or by so couragious singing,  
fetching a greater compasse then easely a man can rech. Also  
it may come thowzow great colde taking after an heat, it may  
come of crying & calling vpon brute beastes, & it may come  
of coledust, or any other dust or smoke, þ which may opelate  
the organs or pypes of the brest.

A remedy.

First exchew coldnesse, and drinke buttred ale or buttred  
beere, and vse easy purgacions, & warme & swete meates,  
for all sower meates & salte meates, & bitter thinges be not  
good for the voyce.

For Vrina, looke in the second booke named the Extravagants.

The 375. Chapter doth shew of the  
condites of the vrine.

**V**Richides or Vritides be the latin words. In english it is  
the condits thowzow the which the water doth passe, and  
some doe name þe the water gates, the which be tied to the  
matrix of a woman, the which may haue certaine impedi-  
ments, as stopping of the water by þ stone, or by some greate  
humour.

Vrine.

The cause is shewed.

A remedy.

# The Breuiarie

A remedy.

First vse clysters or els suppositors, and to drinke Persely seedes and little Yeat made in fine pouder, drinke it with renish wine, or white wine, or with posset ale.

The 376. Chapter doth shew of a womans secret membre.

**Poeca ven** **V**Vlua is the latin woorde. In greke it is namad Histira-

tris. An english it is named a womans secret membre, the whiche is the gate or doore of the matrix or belly, & there may breed many diseases, as vlcers, scabbes, appostumes, fistures, fistiles fistures, the pockes, and burning of an harlot.

The cause of this infirmitie.

Many of these infirmities doth come by lying with an vnclene man or men, or lying with vnclene wome, or vnclene persons.

A remedy.

For a remedy for all these aforesayde diseases, looke in the Chapters of the proper names of the woordes, and there is remedy sufficient.

The 377. Chapter doth shew of woundes.

**A vvoüde** **V**Vluis or Vulnera be the latin woordes. In greke it is named Trauma or Traumata. In English it is named wound, or woundes, and there be diuers sortes of woundes, some be newe and fresh woundes, & some be olde woundes, some be dæpe woundes, and other some be plaine woundes, and some fistuled, and some be festered, some be ulcerated, and some hath fistures, and some hath none.

The cause of woundes.

Most commonly woundes doth come thorow an harlot, or for an hond, it doth come also thorow quareleng that some hot knauish bloud would be out, and diuers times woundes doth come thorow dronkennesse, for when the drink is in, the wittie is out, & then haue at the, and thou at mee, soles be they

they that would them part, y<sup>e</sup> wil make such a dyonke mart

A remedy.

If it be a grene wound, first stanch the blonde, and if the wounde be large and wide stych it, & after that lay a plastrer & let it lye xx. houres or more, than open it, & mundify it with white wine. And if the wounde be depe vse siccative plaisters made with Olibanū, Frankensence, Literge, Treos, the bran of Benes, and Aristologiarotunda, & such like. If the wound be plaine take of the rootes of Lillies of pomegranade rines, of Galles, of Aloes, or such like, if the woundes be indifferent, & the wound mundified, vse the pouder of mirtilles and rose leaues, and such like, & let the pacient beware of venemous aches and of contagious meats & drincks.

Fox Vneal loke in the addicions after the Extrauagants.

The 378. Chapter doth shew of the Vuels.

Vele is the latin worde. In English it is named vuels the which doth lye in the rouse of the mouth like little long fetes & other while they do swell, and otherwhile they do fall downe out of their place.

The cause of these impediments.

If vuels do swell it doth come thorow abundance of reume or els thorow a hot humour, if the vuels doe fall ey they it doth come by labour or by heate, or els thorow great sickenes and weakenes.

A remedie.

If it do come of reum, vse gargarices & Hernufaciōs, & purge the head and the stomake with pilles of Coche. If it do come of heat purge coller, and put vp the vuels that doth fal with the thome laying Peper on the thome, & vse to cate Peper or els take the pouder of a snaile that is burnt and mixe it with Honey and lay it on the end of the thome and than put vp the vuels.

Thus endeth the letter of M. And here so-

loweth the letter of E.

M.i.

The

## The Breuiarie

The 379. Chapter doth shew of an impediment in the eyes.

X Rophthalmia is the greke word. In english it is named a blast or an impediment in the eie, the which may come certaine waies.

The cause of this impediment.

This impediment doth come of an euill winde or els of some contagious heat or of an euil humour or such like, for the eie wil neither swell, nor water nor droppe.

A remedy.

I might here shew of many salubrious medecines, but the best medecine that I do know is to let the matter alone and medle not with it but were before the eies a pece of blacke sarcenet and eate neither garlike nor onions nor drinke no wines nor strong ale, and it will were away.

The 380. Chapter doth shewe of a gut the which doth lye behinde the wesande or throte boll thorow the which meate and drinke doth passe out of the mouth into the stomake.

Y Sopliagus is the latin word. In greke it is named Oysophagus or Meri. In English it is named Isfagon or the mery, or the gut of the stomake the which doth descend from the Epiglote to the orifice of the stomake, there is nothing that doth passe thorow the throte boll or the wesand but only wind, if by chaunce there doe at any tyme any droppe of drinke or crome of breade or fye, or any such like thinges doth happen to the wesand, there is no remedy but to cough it out againe. If so be that there do by grādy eating or els by any other misfortune that any fishe or flesh bone, or anis other thing do stay in the orifice of the prenominated Isopliagen otherwise named the mery, then do as it shal solew.

The causes be shewed,

A remedy.

## of Health.

### A remedy.

If there happen a bone or a pin, or any other thing into ones throte, first prouoke a vomite, & if that will not helpe drinke a sponesful or more of oile Olie otherwise named in Eng-  
land Sallat oile, and drinke well, and sleepe vpon it.

Fox Ypichima luke in the Chapter named Catharacta.

Fox Yposaica luke in the Chapter named Anasarca or Hidropis.

The. 381. Chapter doth shew of them that  
doth abhorre water.

**Y**Droforbia or Hidroforbia be the greke words, the vsiall word of latin is derived out of greke named Ydroforbia as is saide, I haue seene and red that the barbarous worde is named Euforium which is false, for Euforium is a gummie. Hidreforbia in English is abhorring of water as I learned in the partes of grece, & some doth say it is water in the belly, and some doth say that it is an impediment of him that can not see the waues of the sea, or sounding of the water but his stomake is turned and must, or els is redy to perbreake or to vomit.

The cause of this impediment.

This impediment doth come as many auctours doth say of a melancholy humour for the impotent is named a melacoly passion, but I do say as I do know not only by my selfe but by manie other whan I did vse the seas, and of al ages, and of al complexions being in my company, that this matter did coine more of colles then melacoly, considering that colles is mouable and doth swinime in the stomake.

### A remedy.

Fox this matter purge colles & melacoly humours, for I my selfe, which am a Phisicio is cobred much with this passion, for I can not away with water nor waters by nauigation, wherefore I do leue al waters & to take my selfe to good ale, & other while fox ale I do take good gascon wine, but I will not drinke strong wines, as Malmesyp, Remnie, Romanisk

N. ii.

wine,

## The Breuiarie

wyne, wyne Dourse, wine greke, & Secke, but otherwhile a draught or two of Muscadel or Basterd, Wrey, Caprick, A-ligant, tyre, Raspice I wil not refuse, but whit wine of Ango or wine of Orleance, or Renish wine, white or red is good for al men, there is little red Renish wine, except it grow about Bon beyond Colin, ther be many other wines in diuers regiōs prouinces & countries that we haue not in Englād. But this I do say, y al the kingdoms of the world haue not so many soundy kindes of wines, as be in Eng-land, & yet there is nothing to make wine of.

Thus endeth the letter of P. And here foloweth the letter of Z.

The 382. Chapter doth shew of  
dry scabbes.

Scabbes. **Z**Erma or zerna be the latin words. In greke it is named psora or Lichen the barbarous word is named Liehena. In English it is a kinde of scabbes the which be infectious.

The cause of this impediment.

This impediment doth come of drinking of euill drinke & of eating of contagious meates, specially by lyng with infectious persons; it may come of the corruption of bloud, or else by some monstrovous humoure.

A remedy.

Lake of salt water a galon, and seth in it. iii. handfulls of cromes. of wketen bread yis leuand, & wash the body with the water twise or thrise, or els wash the body in the sea. ii. or thre times, or els take the bgan made of Coche sedes ii. handful, of y powder of Brimstone ii. vnces, seth this in a potel of white wine or vineger, & wash the body. iii. or 4. times

The 383. Chapter doth shew of an im-  
peditume that doth come of fleume,

Zimie

**Z**inc is the latin woorde. In english it is an impostume  
engendred in a flummatike humour.  
The cause is shewed.

A remedy.

First purge sleume than maturate the matter, & thā launce  
the impostume, or els make a corrosive, and make tentes & af-  
ter that minister salves attractiue, and than maturate the  
fleshe and anoynt the place.

The 384. Chapter doth shew of a Pannicle  
the which shal be rehersed.

**Z**ibus is the latin word. In English it is a pannicle or a  
caule compound of ii thinne clinicles of divers artoures,  
and veines and sarnesse, it doth couer the stomake and the  
guts, and it doth kepe y heat of them & doth defend y colde,  
this pillicle or pannicle or caule may be relaxed or broken,

The cause of this impediment.

This impediment doth come of some great straine, bycole,  
or fall, or some great lift or such like thinges.

A remedie.

First make incision, and after that cauterise the abstracti-  
on, & I haue seene the cut cauterised that the flure of bloud  
should not folowe, the ouerplus of my mind in this matter  
and al other matters I do commit it to the industry of wise  
and expert Phisitions and Chierurgions.

Hers endeth the first booke, examined in Oxforde in June  
the yere of our Lord M. CCCC. xlvi. And in the raine  
of our soueraigne Lord King Henry the eight, king of Eng-  
land, Fraunce, and Irelande, the xxxviii. yere.

The Table.

THE 1. Chapter doth shewe of abstinence.	fol. 7	ring of an harlot	fol. eo
the 2. Chapter doth shewe of abhorring of a mans stomak.	fol. eo.	the 20. chapter doth shew of a mans breath or endē	fol. eo
the 3. Chapter doth shew of abhorlion.	folio. 8.	the 21. chapter doeth shewe of the squinte	fol. I4
the 4. Chap. doth shew of a Skurf in the skin of the head.	fol. eo.	the 22. chapter doeth shewe of the soule of man	fol. eodem
the 5. Chapter doeth shewe of a running skabbe.	fol. eo.	the 23. chapter doth shewe of a mans minde	fol. I5
the 6.cha. doth shew of an impediment in the corner of the eye.	fol. 9	the 24. chapter doth shew of e byle or a felon	fol. eo
the 7. chapter doeth shewe of ulceracions.	fol eodem	the 25. chap. doth shew of a masars or foundement.	fol. eodem
the 8.cha. doth shew of the grene sicknes or the greyn lawnes.	fo. eo	the 26. chap. doth shew of an hot viceracion in the mouth	fol. I6
the 9 chapter doth shewe of the white Morphewe.	fol. 9.	the 27. chapter doth shewe of a mans appetide	fol. eod.
the 10. chapter doeth shewe of afistulus impostume	fol. I0	the 28. chapter doeth shewe of Apoplexye	fol. eo
the 11. chapter doeth shewe of the infacion of the eyes,	fol. eod.	the 29. chapter doth shew of impotumes generall	fol. I7
the 13. chapter doeth shew of a Carbocle.	fol. II	the 30. chap. doth shewe of a Citrin water	fol. eodem
the 14.cha. doth shew of little cornels in the rots of the tōgue.	fo. 12	the 31. chapter doeth shew of a lore in the eyes	fol. eodem
the 15 . chap. doeth shewe of one of the kindes of the falling sickness	fol. eo.	the 32. chapter doth shew of the goute arthericke	fol. 18
the 16. chapter doeth shewe of wartes	fol. eo.	the 33. chapter doeth shewe of the eye whē it is bloudshot	fol. eo
the 17.chap. doth shew of one of the kinds of the hidrpsies.	fol. I3	the 34. chapter doth shewe of arters	fol. eod.
the 18. chapter doeth shewe of casting vp of a mans meate.	fol. eo	the 35. chap. doeth shewe of puishes and whelkes	fo. eo
the 19.chapter deth shew of bur-		the 36. chapter doeth shewe of wormes	fol. I9
		the 37. chapter doeth shew of the pu-	

## The Table

putrifying of the flesh	fol.eod	the 60. chapter doeth shewe of a canker in a mans nose	fol.eodem
the 38. chap. doeth shewe of one of the kindes of the hiedropsies fo.co		the 61. chapter doeth shewe of the candiakē passion	fol.27
the 39 chap. doeth shewe of a smaticke personē which be short winded. fol.29. eodem		the 62. chapter doeth shewe of the flesh of man	fol.eod
this 40. chapter doeth shewe of a mans ears.	fol.eod	the 63. chapter doeth shewe of the priuaciō of mans wit	fol.eodem
the 41. chapter doeth shewe of stying or stamering	fol.21	the 64 chap. doeth shewe of one of the kindes of the falling sicknes	fol.eodem
the 42. chapter doeth shewe of a gredy appetide	fol.eod	the 65. Chapter doeth shewe of a depe sleepe	fol.28
the 43. chapter doeth shewe of a horfenes. priso[n]	fol.eodem	the 66. chapter doeth shewe of a catharaet	fol.co
the 48. cha. doeth shewe of an impo		the 67. chapter doeth shewe of catarue or a muire	fol.eod
stum or swelling in the face	fol.eo	the 68. chapter doeth shewe of the cephelarge	fol.29
the 49. chapter doeth shewe of a grosse impostume	fol.23	the 69. chapter doeth shewe of the tephale or head ache	fol.eo
the 50. chapter doeth shewe of an infirmitie the which is concur-		the 70. chapter doeth shewe of a mans skull	fol.eod
rant with an hiedropsie	fol.eo	the 71. chapter doeth shewe of a mans braine	fol.eod
the 51. chapter doeth shewe of a mans heeles	fol.eod	the 72. chapter doeth shewe of the hinder part of the head	fol.30
the 52. chapter doeth shewe of the pipes of the tonges	fol.eod	the 73. chapter doeth shewe of an infirmitie in the eye lid	fol.eo
the 53. chap. doeth shewe of a canker	fol.eod	the 74. chapter doeth shewe of the ciphac	fol.eod
the 54. chapter doeth shewe of a swelling	fol.eodem	the 75. Chapter doeth shewe of carnels	fol.13
the 55. chap. doeth shewe of a can- ine or a doges appetide	fol.eod	the 76. chapter doeth shewe of the goute in the handes	fol.eod
the 57. chapter doeth shewe of a mans head	fol.eodem	the 77. chapter doeth shewe of carnall copulacion	fol.eo
the 58. chapter doeth shewe of a carbocle or a botch	fol.26		
the 59. chapter doeth shewe of the sicknes in the prisons	fol.co		

## The Table

- the 78. chapter doeth shewe of  
the colicke. fol. 32
- the 80. chapter doeth shewe of  
belly ache. fol. 33
- the 81. chapter doth shewe of a  
mans or womans colour. fol. eod
- the 82. chapter doeth shewe of  
burning. fol. eod
- the 83. chapter doeth shewe of a  
terrible and deepe sleepe. fol. 34
- the 84. chapter doth shew of con-  
ception. fol. eod
- the 85. chapter doth shew of sle-  
eping with open eies. fol. eod
- the 86. Chapter doth shewe of  
the heart of man. fol. 35
- the 87. chapter doeth shewe of  
defenes. fol. eod
- the 88. chapter doth shewe of  
lrica passio. fol. eod
- the 89. chapter doeth shewe of a  
mans body. fol. 36
- the 90. chapter doth shewe of  
corpulence. fol. eod
- the 91. chapter doth shewe of  
the pose. fol. eod
- the 92. chapter doeth shewe of  
surfeting. fol. eod
- the 93 chap. doth shew of iquare  
wormes in a mans body. fo. eod
- the 96. chapter doeth shewe of  
impeifite digestion. fol. eod
- D
- the 97. chapter doeth shewe of a  
mans tothe. fol. 33
- the 98. chapter doth shew of in-  
notacionis latencies
- ordinary pissing. fo. fol. eod
- the 99. chapter doeth shewe of  
payne or dolour. fol. eod
- the 100. chapter doth shewe of  
a mans midriffe. fol. 39
- the 101. chapter doth shew of ri-  
sing or lifting vp of the heade  
and brayne. fol. eod
- the 102. chapter doth shewe of  
a mans digestion. fol. eod
- the 104. Chapter doeth shewe of  
the fingers of man. fol. 40
- the 105. chapter doeth shewe of  
whiesing & stopping of a mas-  
wind. fol. eod
- the 106. chapter doeth shewe of  
a perilous stixe. fol. eod
- the 107. chapter doth shewe of  
one that can not pisso. fol. eod
- the 108. chapter doth shewe of a  
mans backe. fol. 41
- the 109. cha. poth shew of knob-  
bes & burres in the flesh. fo. eod
- the 110. chapter doeth shewe of  
dronkennies. q. q. fol. 42
- the. 111. chapter doeth shewe of  
any swelling that is soft. fol. eod
- the 112. chapter doth shewe of a  
mans egelion. fo. q. fol. eod
- the 113. chapter doeth shewe of  
unburning. fo. q. fol. 43
- the 124. chapter doeth shewe of  
the elephate. fo. q. fol. eod
- the 115. chapter doeth shewe of  
the conception of a child. fo. eod
- fo. fo. ending on in sevnd

## The Table.

- the 116. Chapter doth shewe of  
to sickenes. fol.eod. fol.eod
- the 117. chap doth shew of spit-  
ting of foul corrupt matter. fol.44
- the 118. Chapter doth shewe of  
spitting of bloud. fol.eod
- the 119. Chapter doth shewe of  
the mare. fol.eod
- the 120. Chapter doth shewe of  
a man's lyuer. fol.45
- the 121. Chapter doeth shewe of  
the pestilence. fol.eod
- the 122. Chapter doth shewe of  
the falling sickenes. fol.46
- the 123. Chapter doth shewe of  
pushes of wheales. fol.eod
- the 124. Chapter doth shewe of  
Perustacion or bleedind. fol.47
- the 125. Chapter doth shewe of  
inflamacions in the eies. fol.eod
- the 126. Chapter doth shewe of  
a hard push or wheale. fol.eod
- the 127. Chapter doth shewe of  
puffifying of the flesh. fol.eod
- the 128. Chapter doth shewe of  
starting in a man's sleepe. fol.48
- the 129. Chapter doth shewe of  
wheales or pushes. fol.eod
- the 130. Chapter doth shewe of  
extremities. fol.eod
- the 131. Chapter doth shewe of  
all apostumacions. fol.eod
- the 132. Chapter doth shewe of  
excoracion. fol.eod
- the 133. chapter doth shewe of a  
man's face. fol.49
- the 134. chapter doth shewe of a  
kind of scalles. fol.eod
- the 125. chap. doth shewe of the  
kinds of feuers in general. fol.eod
- the 136. chapter doth shew of an  
Ephimer feuer. fol.eod
- the 137. chapter doth shewe of a  
cotidian feuer. fol.eod
- the 138. chapter doth shewe of  
a feuer tertian. fol.50
- the 139. Chapter doeth shewe of  
a feuer quartaine. fol.eod
- the 140. chapter doeth shewe of  
the Enoch feuer. fol.eod
- the 141. chapter doeth shewe of  
a feuaea causon. fol.51
- the 142. chapter doeth shewe of  
the putrified feuer. fol.eod
- the 143. chapter doeth shewe of  
the Emphrison feuer. fol.53
- the 144. chapter doeth shewe of  
the Emiricke feuer. fol.eod
- the 145. chapter doeth shewe of  
a feuer pyale. fol.eod
- the 146. chapter doeth shewe of  
the leproous feuer. fol.eod
- the 147. chapter doeth shewe of  
the Tetrath feuer. fol.54
- the 148. chapter doeth shewe of  
the erfatike feuer. fol.eod
- the 149. chapter doeth shewe of  
the feuer Etuke. fol.eod
- the 150. chapter doeth shewe of  
the feuer pestilence. fol.55
- the 151. chapter doeth shewe of  
the feuer turden. fol.eod
- the

The Table.

the 152. Chapter doeth shewe of  
amans gall      fol. eod  
the 153. Chapter doeth shewe of  
a dead childe      fol. eod  
the 154. Chapter doeth shewe of  
flinking breath      fol. eod  
the 155. Chapter doeth shewe of  
sleume      folio. eodem  
the 156. Chapter doeth shewe of  
Apostume      fol. eod  
the 157. Chapter doeth shewe of  
chappes      fol. eod  
the 158. Chapter doeth shewe of  
a syngle      fol. 57  
the 159. Chapter doeth shewe of  
fycus in ano      fol. eod  
the 160. Chapter doeth shewe of  
blood letting      fol. eod  
the 161. Chapter doeth shewe of  
a whiele named fornicare      fol. eod  
the 162. Chapter doeth shewe of  
an hard impostume      fol. 58

G. Chap. 16. I. 20. 21.

the 163. Chapter doeth shewe of  
ioye or mirth      fol. eod  
the 164. Chapter doeth shewe of  
crooked shoulders      fol. eod  
the 165. Chapter doeth shewe of  
carnels      fol. eod  
the 166. Chapter doeth shewe of  
the gomoray. passion      fol. eod  
the 167. chapter doeth shewe of a  
mans tasting      fol. 60  
the 168. Chapter doeth shewe of  
the rounf of the mouth      fol. eod  
the 169. Chapter doeth shewe of

Gurgulacion      fol. eod  
the 170. Chapter doeth shewe of  
a sauce sleume face      fol. eod  
the 171. chapter doeth shewe of  
dulnes of wit      fol. 61  
the 172. chapter doeth shewe of  
the Fimerodes      fol. eodem  
the 173. chapter doeth shewe of  
Megrim      fol. eodem  
the 174. chapter doeth shewe of  
loue sickne      fol. 62  
the 175. Chapter doeth shewe of  
the shingles      fol. eod  
the 176. chapter doeth shewe of  
the kindes of herneyes      fol. eod  
the 177. chapter doeth shewe of  
a tetter bulloide to no[n]e      fol. 63  
the 178. chapter doeth shewe of  
the lawnes      fol. eod  
the 179. chapter doeth shewe of  
the hiedropsy      fol. eod  
the 180. chapter doeth shewe of  
a waterish humour      fol. 64  
the 181. chapter doeth shewe of  
ratling in the throte      fol. eod  
the 182. chapter doeth shewe of  
amant      fol. eod  
the 183. chapter doeth shewe of  
standing of haires      fol. eod  
the 184. chapter doeth shewe of  
the 4. complexions      fol. 65  
the 185. chapter doeth shewe of  
the hiepounder      fol. eod  
the 186. chapter doeth shewe of a  
winde

## The Table.

wind vnder the skin	fol.eod	the 204.chapter doth shew of imperfyte digestion	fol.eod
the 187.chapter doth shew of faynt Anthonies fyre	fol.66	the 205.chapter doth shew of blere eyes	fol.eod
the 188.chapter doeth shew of swelling	fol.eodem	the 206.chapter doth shew of the kindes of skabbes	fol.71
the 189.chapter doth shew of ring wormes	fol.eodem	the 207.chapter doth shew of a mans splene	fol.eod
the 190.chapter doth shew of incision	fol.67	the 208.chapter doth shew of a mans tongue	fol.eodem
the 191.chapter doth shewē of inflacions	fol.eodem	the 209.chapter doth shew of the stone in the blader	fol.72
the 192.chap doth shew of stopping of a mans water	fol.eod	the 210.chapter doth shew of obliuidousnes	fol.eodem
the 193.chapter doth shew of suffocation in the belly	fol.68	the 211.chahter doth shewe of skurif in all the body	fol.eod
the 194.chapter doth shewe of a mans ioyntes	folio. eo	the 212.chapter doth shew of white wormes	fol.73
L		the 213.chapter doth shew of Lunaticke men	fol.eod
the 195.chapter doth shewe of a mans lippes	fol.eodem	the 214.chapter doth shew of intemperance	fol.eodem
the 196.chapter doth shewe of teafes	fol.eodem	M	
the 197.chapter doth shewe of a womans milke	fol.69	the 215.chapter doth shewe of principal veynes in man	fol.eo
the 198.chapter doth shewe of wermes	folio.eo	the 216.chapter doth shewe of a sodein sicknes	fol.74
the 199.chapter doth shew of leprousnes	fol.eodem	the 217.chapter doth shew of the french pockes	fol.eod
the 200.chapter doth shewe of fracles	fol.eodem	the 218.chapter doth shewe of filthie skabbe	fol.eodem
the 201.chapter doth shew of depilacion	fol.eod	the 219.chapter doth shew of a womans brestes	fol.eo
the 202.chapter doth shew of a web in the eye	fol.70	the 220.chapter doth shew of a madnes	fol.75
the 203.chapter doth shew of a kinde of leprousnes	fol.eod	the 221.chapter doth shew of	

## The Table.

- the 221. chapter doeth shewe of  
a mans handes. fol.eod  
the 222. chapter doeth shewe of  
the matrix of a woman. fol.eod  
the 223. chap. doth shewe of the  
vertue of medecines. fol.eod  
the 224. chapter doeth shewe of  
the blacke Jaunes. fol.eod  
the 225. chapter doth shewe of a  
mans memory. fol.eod  
the 226. chap. doth shewe of the  
principal member in man. fo.eo  
the 227. chapter doth shewe of a  
womans termes. fol.eod  
the 228. chapter doeth shewe of  
madnesse. fol.eod  
the 229. chapter doth shewe of  
melancoly. fol.78  
the 230. chapter doth shew of an  
euill ulceracion. fol.eod  
the 231. chapter doeth shewe of  
a passion vnder. fol.eod  
the 232. chapter doeth shewe of  
pissing. fol.79  
the 233. chap. doeth shewe of an  
impediment in the matrix. fo.eo  
the 234. chapter doeth shewe of  
stutting or stammering. fol.eod  
the 235. chapter doth shewe of a  
sickenes. fol.eod  
the 236. chapter doth shewe of  
the kinges euill. fol.eod  
the 237 chapter doeth shewe of  
the french pockes. fol.eod  
the 238. chapter doeth shewe of  
the Morphewe. fol.81  
the 239. chapter doeth shewe of  
be a more. fol.eod  
the 240. chapter doeth shewe of  
a monster. fol.eod  
the 241. chapter doeth shewe of  
byting. fol.eod  
the 242. chapter doth shewe of  
a woman. fol.eod  
the 243. chapter doeth shewe of  
musick. N fol.83  
the 244. chapter doeth shewe of  
a mans nosethrilles. fol.eo  
the 245. chapter doeth shewe of  
a mans buttockes. fol.eod  
the 246. chapter doeth shewe of  
the labour of man. fol.eod  
the 247. chapter doeth shewe of  
the stone. fol.84  
the 248. chapter doeth shewe of  
an impostume in the backe. fo.eo  
the 249. chapter doeth shewe of  
mans sight. fol.eod  
the 250. chapter doeth shewe of  
the sinewes of man. fo.eod  
the 251. chapter doeth shewe of  
blisters. fol.85  
the 252. chapter doeth shewe of  
noli me tangere. fol.eod  
the 253. chapter doeth shewe of  
the obliuiousnes. fol.eod  
the 254. chapter doeth shewe of  
a mans eyes. fol.66  
the 255. chapter doeth shewe of  
smelling. fol.eod  
the 256. chapter doeth shewe of  
the crampe. fol.87  
the 257. chapter doth shew of an  
impe-

## The Table.

- an impediment in the eies. fo. eo.  
the 258. Chapter doth shew of a  
rorne in the eye. fol. eod.  
the 259. Chapter doth shewe of  
short windes. fol. eod.  
the 260. Chapter doth shewe of  
mans mouth. fol. 88  
the 261. Chapter doth shewe of  
mans bones. fol. eod  
the 262. Chapter doth shewe of  
eyening. fol. eod  
the 263. Chapter doth shewe of  
the hinder hart of the head. fo. eo  
the 264. Chapter doth shewe of  
an ulcer in the nose. fol. eod  
the 265. Chapter doth shewe of  
an impostume. fol. 89  
the 266. Chapter doth shewe of  
fracles. fol. eod  
the 267. Chapter doth shewe of  
a womans labour. fol. eod.  
the 268. Chapter doth shewe of  
inflacions of the eares. fol. 90  
the 269. Chapter doth shewe of  
Carnels. fol. eod  
the 270. Chapter doth shewe of  
a white flawe. fol. eod  
the 271. Chapter doth shewe of  
the kindes of palsies. fol. eod  
the 272. Chapter doth shewe of  
kybes. fol. 91  
the 273. Chapter doth shewe of  
Lyce. fol. eod  
the 274. Chapter doth shewe of  
impediments in the lunges. fo. eo  
the 275. Chapter doth shewe of  
carnels. fol. 92  
the 277. Chapter doth shewe of  
Piamater. fol. eod  
the 278. Chapter doth shewe of  
phrenisis. fol. eod  
the 279. chapter doth shewe of  
white cornes. fol. 93  
the 280. chapter doth shewe of  
the fatnes of man. fol. eod  
the 281. chapter doth shewe of  
matter in the eye. fol. eod  
the 282. chapter doth shew of in-  
uoluntary stading of a mans yerd. eo  
the 283. chapter doth shewe of  
spitting of bloud. fol. eod  
the 284. chapter doth shewe of a  
mans spittle. fol. 94  
the 285. chapter doth shewe of  
the plurisie. fol. eod  
the 286. chapter doth shewe of  
polucions. fol. eod  
the 289. chapter doth shewe of  
skurfe in the heade. fol. eod  
the 290. chapter doth shewe of  
sproxting. fol. 96  
the 291. chapter doth shewe of  
bleeding at the nose. fol. eod  
the 292. chapter doth shew of it-  
ching. fol. eod  
the 293. chapter doth shewe of  
scabbes. fol. eod  
the 294. chapter doth shewe of  
consumpcion. fol. 97  
the 295. chapter doth shewe of a  
web in a mans eye. fol. eod

## The Table.

the 296. chapter doth shew of a mans pulse. fol.eod

the 297. chapter doth shewe of bentity. fol.eod

the 298. chapter doth shewe of a mans lunges. fol.98

the 299. chapter doth shewe of flees fol eod

the 300. chapter doth shewe of pushes. fol.cod

**Q** the 301. chapter doeth shewe of the squincy. fol.99

**R** the 302. chapter doeth shewe of the tougue. fol.eod

the 303. chapter doth shewe of chappes. fol.eod

the 304. chapter doth shewe of the hermyes. fol.eod

the 305. chapter doeth shewe of horsenes. fol. eod

the 306. chapter doeth shewe of the pose. fol.100

the 307. chap. doth shewe of the raines of the backe. fol.eod

the 308. chapter doth shewe of a reume in a mans head. fol.eod

the 309. chapter doeth shewe of croking. fol.eod

the 310. chapter doth shewe of a rupture. fol.eod

**S** the 311. chapter doth shewe of a sauce fleume face. fol. 101

the 312. chapter doth shewe of a

mans bloud. fol.eod

the 313. chapter doeth shewe of the creation of the yerd. fo.102

the 314. chapter doth shewe of the scotomy. fol.eod

the 315. chapter doth shewe of a gout named Sciatica. fol.eod

the 316. chapter doth shew of many diseases. fol.eod

the 317. chapter doth shewe of carnels. fol.103

the 318. chapter doth shewe of a tetter. fol.eod

the 319. chapter doth shewe of a secundine. fol.eod

the 320. chapter doth shewe of a postume. fol.eod

the 321. chapter doth shewe of fiue wittes. fol.104

the 322. chapter doeth shewe of the rig bone or back bone. fo.eod

the 323. chapter doth shewe of wormies. fol.105

the 324. chapter doeth shewe of Sincopacions. fol.eod

the 325. Chapter doth shewe of yexing. fol.eod

the 326. chapter doeth shewe of spittle. fol.eod

the 327. chapter doth shewe of the cramppe. fol.106

the 328. chapter doth shewe of a mans spleene. fol.eod

the 329. chapter doth shewe of a mans spirites. fol.157

the 330. chapter doth shewe of

## The Table.

- a thyrst or drines. fol.eod  
the 331. Chapter doth shewe of  
a sicknes named Soda. fol.eod  
the 332. Chapter doth shewe of  
the strangury. fol.eod  
the 333. Chapter doth shewe of  
knisling. fol. 108  
the 334. Chapter doth shewe of  
barennes of a woman. fol.eod  
the 335. Chapter doth shewe of  
a mans stomake. fol.eod  
the 336. Chapter doth shewe of  
stonnyng. fol.eod  
the 337. Chapter doth shewe of  
sweate. fol. 109  
the 338. Chapter doth shewe of  
suffocation. fol.eod  
the 339. Chapter doth shewe of  
gogle eyes. fol. 110  
**T**he 340. Chapter doth shewe of  
touching. fol.eod  
the 341. Chapter doth shewe of  
costiuenes. fol.eod  
the 342. Chapter doth shewe of  
the eyes. fol. 111  
the 343. Chapter doth shewe of  
the crampe. fol.eod  
the 344. Chapter doth shewe of  
a sicknes named testudo. fol.eod  
the 345. Chapter doth shewe of  
a timpany. fol.eod  
the 346. Chapter doth shewe of  
feare. fol. 112  
the 347. Chapter doth shewe of  
piping in the care. fol.eod  
the 348. Chapter doeth shewe of  
wheales or scabbes. fol.eod  
the 349. chapter doth shewe of  
Leprousnies. fol.eod  
the 350. chapter doth shewe of a  
postume. fol. 113  
the 351. chapter doth shewe of a  
wrye mouth. fol.eod  
the 352. chapter doth shewe of a  
peyne in the belly. fol. eod.  
the 353. chapter doeth shewe of  
shaking. fol.eod  
the 354. chap. doth shewe of the  
breft bone. fol.eod  
the 355. chapter doth shewe of a  
mans stones. fol. 114  
the 356. chapter doeth shewe of  
the wesand. fol.eod  
the 357. chapter doeth shewe of  
wartes. fol.eod  
the 358. chapter doeth shewe of  
the cough. fol.eod  
**V**  
the 359. chapter doeth shewe of  
the smal pockes. fol. 115  
the 360. chapter doeth shewe of  
swelling of veines. fol.eod  
the 361. chapter doeth shewe of  
the principal veynes. fol. 116  
the 362. chapter doeth shewe of  
venim. fol.eod  
the 363. chapter doeth shewe of  
ventositic. fol.eod  
the 364. chapter doeth shewe of  
wormes. fol.eod  
the 365. chapter doth shewe of a

## The Table.

a mans bladder. fol. 117  
the 366. chapter doth shewe of  
bewatche. fol. 118. fol. eod  
the 367. chapter doth shewe of a  
mans yerd. fol. 119. fol. eod  
the 368. chapter doth shewe of a  
mans sight. fol. 118.  
the 369. chapter doth shewe of  
vicers. fol. 119. fol. eod  
the 370. chapter doth shewe of a  
mans nauell. fol. 119. fol. eod  
the 371. chapter doth shewe of a  
postume. fol. 119.  
the 372. chapter doth shewe of a  
mans nayles. fol. 119. fol. eod  
the 373. chapter doth shewe of  
vometing. fol. 119. fol. eod  
the 374. chapter doth shewe of a  
mans voyce. fol. 119. fol. eod  
the 375. chap. doth shewe of the  
rundites of the vrine. fol. 120.  
the 376. chapter doth shewe of a

womans secret member. fol. eod  
the 377. chapter doth shewe of  
woundes. fol. 120. fol. eod  
the 378. chapter doth shew of the  
vuels. fol. 121

X  
the 379. chapter doth shewe of a  
mans eyes. fol. 121. fol. eod

Y  
the 380. chapter doth shkwe of a  
gut the which doth lie behind the  
wesand or throte boll. fol. eod  
the 381. chapter doth shewe of  
abhorring of water. fol. 122

Z  
the 382. chapter doth shewe of  
drye scabbes. fol. 122. fol. eod  
the 383. chapter doth shewe of a  
postume. fol. 123  
the 384. chapter doth shewe of a  
palicle or call. fol. 124

Finis tabulæ.



THE  
SECOND BOOKE  
of the Breuiary of

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foloweth.

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by Thomas East. 1587.

## The Preface.

**V**hosoeuer will know to number in Algorisme, he may know by y numbering the chapter of these two bookes comprehēded in one volume, for it doth teach one to number frō one to CCC. and od, and so by it one for this matter may come to a further knowledge in Algorisme. Also in this booke a man shall know the Judicials of Ulernes and of the Vulces with diuers other infirmities, the which I did omit and leauē out of the first booke. And soz as much as I, nor no man els can write so plainly the tearms of Phisicke y euery man can perceiue y receipts. Therfore I do aduertise and do councell all men to consult with some expert Poticary in making and ordering of such receipts and medicines. Furthermore lerned men and other may well interrupt & reprehend me for writing my incōgruitie that the latin wordes be not truly settte in their cases with the english wordes, vsing diuers times y nominatiue case for other cases. I do it for no other purpose but y ignorant persons may y better vnderstand the matter. For I do not write these bookes for learned men, but for simple & unlearned men that they may haue some knowledge to ease themselues in their diseases & infirmities. And because that I did omit & leauē out many shinges in the first booke named the Breuiary of health, In this booke named the Extravagants I haue supplied those matters the which should be rehersed in the first booke. And now to conclude, if I haue omitted any thing necessary to be exprested in these bookes, or haue not satisfied euery mans minde of their infirmities or disease, I doe remit this matter to y further industry  
NODAIS and iudgmet of discrete decours of  
1582 Phisicke, & expert maisters of  
Chierurgery.

Thus endeth the Preface.

The first Chapter doth shew of the  
distemperance of the stomake.

**A**norexia is the Greeke worde. The Barbarous word  
is Anatexia. In Latin it is named Stomachi distem-  
peramentum. In Englishe it is named a distemperance  
of stomake or auersion of the stomake from meate.

The cause of this impediment.  
This impediment doth come of euill humours in the sto-  
make, or els thorow imbecilitie or weaknes of the stomake,  
or els thorow great infirmitie the which doth take away a  
mans stomake or appetite.

A remedy.  
The cause digested all sower thinges and sauces doth pro-  
uoke an appetite, for this matter looke in appetitus in the  
Breviary of health.

The second Chapter doth shew of little fat  
in graynes in the browes.

**A**sner or Arnarsa, be the Arabi wordes. In latin it is  
named Aggregatio or Materie pinguis in supercilia. In  
English it is named a fatte matter in the browes, the  
which be granulus aggregacions.

The caule of this impediment.

This impediment doth come of fleume or els of reume.

A remedy.  
First wash the place with white wine thre times, and af-  
ter that anoyt the browes with the oyle of wormewood, and  
purge fleume.

The third Chapter doth shew of hore  
and of white haires.

**C**anices is the latin word. In greeke it is named Polio-  
ros. In English it is named hore or white haires.

## The Breuiarie

The cause of this infirmitie.

This infirmitie doth come either naturally or els accidentally, if it do come naturally, it doth come thorow age and melancholy humours, if it do come accidentally, it doth come thorow feare, sorrow, great trouble, great sicknes, & it may come of to much usage of venefious actes.

A remedy.

If it do come naturally, that thing the which nature doeth gine, no man by lerning can take away. If it do come accidentally, use y Electuary de Aromatibus, or the confection of Alharise, and anoint the head with the oyle of Costin.

The 4. Chapter doth shew of chafyng  
specially vnder the eares.

**C**Aroli is the latin word. In english it is named chafyng, specially vnder y eares. And some doth say it is an ulceracion betwixt the skinne and the head vnder the eares.

The cause of this impediment.

This impediment doth come diuers wayes, as by euill humours in the head, or lyng with vniclene or mestruous persones, or eating or drinking some euill thing.

A remedie.

If age, time, and strenght will permit it, open a veine named Sopheina, and exhaust ii. or iii. vnces of the side that y impediment is in, & after y purge the matter, & take of Cassia, of Diacatolicō, of ech half an vnce, of y electuary of Roses ii. dyames, & with the water of endiuue make a pociō and drinke it at iii. times, and if nede be use Clisters & supposters, and make plaisters after this maner. Take of Malows, of Roses leaues, of Camomil, of ech an hādfull, of Mellilote an vnce and a halfe, seeth all this in faire water, and put in to it the oyle of Dil, of the oyle of Roses, of the oyle of Camomil of ech an vnce, and make plaisters of it, and lay it to the place diuers nights to bedward.

The

The 5. Chapter doth shew of Carti-  
lages or Gristles.

C Artilago is the Latin worde. In Greeke it is named Chondros. In English it is named Cartilages or gristles, to the which many impedimentes may come, as ache, and wresting of the ioyntes, and such like.

The cause of this impediment.

This impediment doth come of some great colde, or els by some euill misfortune or chaunce.

A remedy.

First the oyle of Turpentine mixt with Petes foote oyle is good, or a pitch clothe is good, and so is every thing the which is good for the ioyntes, therefore looke in the Chapter named Juncure in the Bxuiary of health.

The 6. Chapter doth shew of a Surfer.

C Aros, is the greeke worde. In latin it is named Crapula, In English it is named a surfit.

The cause of this impediment.

This impediment doth come most commonly of euill rule or euill dyet, or eating or drincking to much meate or drinck, or eating rawe or euill meates and drynkes.

A remedie.

The best remedy for a surfit is to abyeyne long after that the surfer is takēn, and to slepe much, or els to labour it out, and for this matter purgacions be good, so be it that age and tyme will permit it. And after a surfit a draught of Aqua vitie may be suffered.

Chirius, is the iuice proceeding of meate digested.

The 7. Chapter doth shew of Agnelles  
in a mans feete.

C Lauus is the latin word, and some do name it Papule. In English it is named corns or agnels in a mans feete or toes.

A.iii.

The

## The cause of these impediments.

This impediment doth come of wearing of straite shooes, by reason of the which the feete and the toes doth not lie at libertie with ease, and then labour with heate obuiating or being concurant together doth procreat or ingendreth this aforesaide impediment.

## A remedy.

First pare the Agnelles of cornes with a sharpe knife, vnto the time it doth come to the quicke fleshe that the bloud runne out, wyppe away the bloud & then drop into the place oþ places red wax, & let it lye vnto the time it be consumed, and than if neede be reiterate this matter.

## The 8. Chapter doth shew of a malady in a man's necke.

**C**ollum is the latin worde. In græke it is named Auchen. In English it is named a necke. In the necke may be many diseases, as the cricke, oþ shaking, oþ such like.

## The cause of these impediments.

These impedimentes doth come either by lying a wyze with the necke, oþ els it doth come of some colde taken in the necke, oþ els by some rheumaticke humour distilling frō the head to the necke, oþ it may come of drinking in y mornynge with out bread oþ meate eating, oþ els by some great feare, oþ els anger.

## A remedy.

If it do come of rheume purge rheume, as it is specified in the Chapter named Reuma in the Breviary of health. If it doe come of coller, oþ of debilitie of spondilles, annoynt the necke with the oyle of Anthos, otherwise named the oyle of Rosemary flowers, and beware of stooping with the heade and necke, for this matter the oyle of Spike is good. If it do come of a cricke oþ any other wayes, annoynt the necke with oile of Turpentine compounde with a little Aqua vite, & keape the necke vone warme.

The

C

## The Extravagants.

The 9. Chapter doth shew of Pyles or  
swelling in the Foundement.

**C**ondiloma is the Greeke word. In Latin it is named Rigosum ani tuberculum. This Barbarous worde is named Condolomata. In English it is named a swel-lying in the foundement, and some doth take for this pilles the which I do take this impediment of swelling doth more infest women then men.

The cause of this impediment.

This impediment doth come of reume and of the corruption of slemme.

A remedy.

First washe the place twise or thise with white wine, and then vse siccative medecines.

The 10. Chapter doth shew of a mans  
Buttocke bones.

**C**oxia is the Latin worde. In Greeke it is named Ichion. In English it is named a buttocke bone, the which may haue many displasurs, as by a fall, a stripe, a brouse, or such like.

A remedie.

Take of Smalage and of Louage, of eche two handfulls, of Malowes.iii. handfulls, of Drare iuct two vnces, seeth all this in running Water, and after that bath & wash the place with the water, and then to bedward, lay the substance upon the place. O ells take of h oile of Turpentine.iii. vnces, and compound it with Aqua vitie & anoint the place divers times, o ells take of Hets foot oyle.iii. vntes, of the oyle of Spyke halse an vnce ; and anoint the place as one shoulde grecce a paire of olde bates.

For Crallitudo, take in the chapter named Pinguedo in the fyfth booke named the Bycuidry of health.

A. iii.

The

The. II. Chapter doth shew of a Demoniack  
person, the which is possessed of or with  
the deuill or deuils.

**D**emoniacus or Demoniaci, bee the Latin wordes . In Grēke it is named Demonici. In English it is named hee or they the which be mad and possessed of the deuill or deuylls , and their propertie is to herte and kill themselues, or els to hurte and kill any other thinge, therfore let euery man beware of them , and keepe them in a sure custody.

The cause of this matter.

This matter doth passe all maner of sickenesses and diseases , and is a fearefull and terrible thing, to see a deuill or deuylls shoulde haue so much and so greate a power ouer man as it is specified of such persons divers times in the Gospell, specially in the ninth Chapter of saint Marke. Christ sending his disciples to preache the worde of God, geuing them power to make sickle men whole , lame men to goe , blynde to see . &c . Some of them did goe by a man that was possessed of devils , and they could not make him whole . Shortly to conclude , Christ did make him whole . The disciples of Christ as ked of him why þ they could not make þ possessed mā of þ diuels whole . And Iesus Christ sayde to them : this kinde of devilles can not bee cast out without prayer and fasting . Here it is to bee noted that now a daies, selve or else none doth set by prayer or fasting, regarding not Gods wordes , in this matter I doe feare that suche persons bee possessed of the diuell although they be not starke madde , and to shewe further of demoniacks persons the which be starke madde . The first time that I did dwell in Rome, there was a gentilwoman of Germani þ which was possessed of devils , & was brought to Rome to be made whole . For with in þ precinct of S. Peters church without S. Peters Chappel, stādeth a piller of white marble grated

grated round about with Iron, to the which our Lord Jesus Christ did lye in himselfe at his deliuering unto Pilate, as y<sup>e</sup> Romynes doth say, to the which piller, all those y<sup>e</sup> be possessed of y<sup>e</sup> deuill, out of diuers countries & nacions, be brought theretherto, and as they say of Rome, such persons be made ther whole. Among all other this woman of Germany which is CCC. myles and odde from Rome, was brought to y<sup>e</sup> piller, I then there being present, with great strength and violently with a xx. or mo men, this woman was put into that pyller within the yron grate, and after hit did go in a priest, and dyd examine the woman vnder this maner, in the Italia<sup>n</sup> tongue. Thou deuile or deuils, I doe abiure thee by y<sup>e</sup> potenciall power of the Father & of the Sonne our Lord Jesus Christ, & by the vertue of the holy ghost, that thou do shew to me, for what cause that thou doest possesse this woman: what words was auns wered, I will not wryte, for men will not beleue it, but wolde say it were a foule and great lye, but I did heare that I was afraied to tary any longer, least y<sup>e</sup> the deuils should haue come out of hit, & to haue entred into me, remembryng what is specified in y<sup>e</sup> chapter of S. Mathew, when y<sup>e</sup> Jesus Christ had made two men whole the which was possessed with a legion of deuils. A legion is ix. M. x. C. nynty and nine, the sayde deuils did desire Jesus that whē they were expelled out of y<sup>e</sup> aforesayd two men y<sup>e</sup> they might enter into a herde of hogges, and so they dyd, and the hogges dyd runne into to See, and were drowned. I considering this, and weke of faith and a feard, crossed my selfe, & durst not to heare and see such matters, for it was to suspicous and aboue all reason, if I should wryte it, & in this matter I dyd maruell of an other thing if the efficacie of such making one whole did rest in the vertue that was in the pyller, or els in the words that the priest did speke, I do iudge it shold be in the holy words that the priest did spek, and not in the pyller, for and if it were in the piller, the Byshops & the Cardinallis that hath bene many yeares past, & thase

those that weare in my tyme, & they þ hath bin since, woldes  
have had it in more reverence, & not to suffer rayne, hayle,  
snowe & such wether to fal on it, for it hath no couering, but  
at last when that I dyd consider that þ vernacle þ phisnomi  
of Christ & scarce the sacrament of the auuter was in maner  
vncouered, & al s. Peters Church downe in ruyne, & utterly  
decayed and nothing set by, considering in olde chapels, bag-  
gers and baudes, hores & theues did lye within them, asses  
and moyles did defyle within the precinct of the Church, and  
bying and selling there was vsed within the precinct of the  
sayd Church that it did pyke my hart and mynde to come  
and see any tyme more the sayd place and Church. Then did  
I goe amonge the fryers mendicantes, and dincers times I  
did see reuelachies pro de functis hange vpon fryers backes  
in walettes, then I went to other religious houses, as the  
Celestines & to the Chapterhouse, and there I did see nulla  
ordo. And after that I did go amongst the monkes & canons  
& cardynallis, & ther I did see horter inhabitans. Then did I  
go rounde about Rome, & in euery place I did see Lechery &  
Boggerie, deceit and vsery, in every corner and place. And if  
S. Peter & Paule do lye in Rome they do lye in an hole vn-  
der an Aulter, hauing as much golde & syluer, or any other  
Jewel as I haue about mynne eye, & if it do rayne, hayle,  
or snowe, if þ winde stand Estwarde, it shall blow þ raine,  
hayle or snow to S. Peters spelunke, wherfore it maketh  
many men to thinke that the two holy Apostles shold not  
lye in Rome, specially in the place as þ Romaines say they  
do lye. I do meruail greatly þ such an holy place & so grato-  
a Church as is in all the world, except S. Sophis churche  
in constantinople, shold be in such a vyle case as it is in,  
considering that þ byshop of Romes pallice, & his castel na-  
med castel angil standing vpon þ water or great riuer of  
Tiber within Rome, & other of their places, & all þ Cardi-  
nalles places be so sumptuously maintained, as well with-  
out as in maner within, and þ they will see their Cathedral  
churche

church to lye lyke a swynes stie. Our Peter pence was wel bestowed to the reedifying of S. Peters church, þ which did no good but to nourish, and to maintaine war. And shortly to conclude, I did never see no vertue nor goodnes in Rome, but in byshop Adryas dayes, which would haue reformed divers inormites, & for his good wil & pretēce, he was poysoned within iii. quarters of a yere after he did come to Rome, as this matter with many other matters mo, be expressed in a boke of my sermons, & now to cōclude whosocuer hath ben in Rome & hath sene their usage there, except grace do work a bone nature, he shal never be good man after, be not these creatures possessed of the diuell: This matter I do remit to the iudgmēt of þ reders, for god knoweth þ I do not write half as it is or was, but þ I do write is but so true, þ more pitie, as god knoweth. Do not you think þ many in this countrey be possessed of þ devil, & be mad, although they be not stark mad, who is blynder thē he þ wil not see, who is madder thē he þ doth go abut to kil his owne soule, he þ wil not labour to kepe þ comandemēts of god, but daly wil breke thē, doth kill his soule, who is he þ loueth god & his neighbour as he ought to do, but who is he þ now a dayes doth kepe their holy daies, & where be they þ doth use any words but swearing lying or flaundering, is þ one end of their tale. In al þ world there is no region nor countrey þ doth use more swearing thē is used in Englād: for a childe þ scarce cā speke, a boy, a gyrtle, a wenche, now a dayes will swere as great othes as an olde knave or drab, it was used þ whē swearing did come vp first, that he that did swere shuld haue a philip, giue that knave or drab a philip with a club, that they do stagger at it, & then they & childeren would beware after that of swearing, which is a dānable sin, þ vēgeāce of god doth oft hang ouer them, & if they do not amend & take repētance, they shalbe dampned to hell, wher they shall be mad for euermore world without ende. Wherfore I doe counsayle al such evill disposed persons of what degrēe so ever they be of, amend these faultes

D

## The Extravagant.

faultes whyles they haue leysure, time and space , and doth penance, for els there is no remedy but eternall punishment.

A remedy.

Would to god that the king our soueraigne Lord with his most honorable councel would , see a reformation for this sweating & for Heresies, for the which sinnes we haue had great punishment, as by dere price of corne & other vitailes, for no man can remedy these sinnes, but god & our king, for ther be a perilous number of the in Englande if they were diligently sought out, I do speke of heretikes, as for swerers a man nede not to seke for them, for in y kings court & lords courts, in Cities, borowes and in townes, and in every house, in maner ther is abhominable swering , & no man doth go about to redres it, but doth take swering as for no sin, which is a daninable sin, & they the which doth use it, be possessed of the devill, and no man can helpe them, but God & our kinge. For Demoniacus loke in the Chapter named Mania.

## The 12. Chapter doth shew of inuoluntary pyssyngc.

**D**lampnes is the greke worde, & the Latins doth use the sayde worde . In English it is named a passion of the bladder, of which involuntarily doth passe or issueth out of the vaine of some menne that they can not kepe theyr water neither waking nor sleeping, and some men having this passion in their slepe shall thinke and dreme that they doe make water against a wall, a tree, or hedge, or such like, and so dremyng they do make water in their bedde.

The cause of this impediment.

This impediment doth come of great debilitie and weernes of the bladder, or els thorow great frigidite or coldnes of the bladder, or els of to muche drynkyng & slouthfulness.

A remedie.

For

For a remedy loke in the Chapter named Mictus, in the fyrt booke named the Breuiary of health.



The 13. Chapter doth shew of the  
emunctory places. **M**unctoria, is the latin word. In Englishe  
it is named y Emuctory or glensing places  
of mans body. Heere is to be marked that  
man hath thre principal members, y heart,  
the brayne and the lyuer, and every one of  
these principall members hath emunctory  
places to clese themselves, as the hartes emunctory places  
be vnder y arme holes there where y haire doth grow. The  
braine hath many emunctory places to purge himselfe, as  
the eyes, the eares, the nose, the mouth, the haire, and the  
pore of the head. The lyuer hath emunctory places, as the  
bladder, the foudement, and the flankes, or the share.

#### The 14. Chapter doth shew of the passion of the Lyuer.

**E**patica passio, be the latin words. In English it is na-  
med the passion of the Lyuer, and whosoever hath this  
passion, doth feele paine in the right syde.

The cause of this impediment.

This impediment doth come of a colericke humour, or els  
of mixt humours, or of menstruous humours.

A remedy.

First purge coler, and use easie purgacions, and beware of  
every thinge that doph hurt the liuer, as hotte wynnes & spi-  
ces, and Aqua vite, and use colde things, as Sanders, Sou-  
thistel, Endive, Dandelion, Cicory, and Liverwort, Lettuce,  
and such like.

The

The 15. Chapter doth shew of a mans wesand.

**E**Pigloton, is the greeke worde. In English it is named the flappe of the wesand or the throte bell, þ which doth deuide the two tundites; the one is the wesand the which winde doth passe in and out; and the other is named Esophagon, thorow the which meate and drinke doth goe into the stomake, as it doth appere in the Chapter named Dysponagos, in the Breuiary of health.

The 16. Chapter doth shew of excoriacion.

**E**XCORIACION is the latin worde. In English it is named excoriacion or taking away the skin in any place of mans body. In latin it is named Malum Mule. The cause of excoriacion.

Excoriacion doth come two wayes, either voluntary, or els inuoluntary; if it be voluntary then the skin is taken of by some knife, or some other instrument, and if it be inuoluntary, either it doth come by chasyng or els by galling, that is to say, either by going or riding.

A remedy.

Take of Rose leaues, of Plantaine leaues, of Malowes, of Myrtilles, of eche two handfuls, seeth this in water, & put to it a little seckel & wash the place threemightes to bedward, & if you can not get this, rub the place with a talow candle.

The 17. Chapter doth shew of eructacions or belching.

**E**RUCTACIO, is the latin worde. In englishe it is named Eructuacion or belching.

The cause of this impediment.

This impediment doth come of great vensositie in þ bottomes of the stomake, & other while it doth come of greedy eating.

A remedy

## A remedy.

In this matter vse **Diastrum piperis** dyonken with wine,  
Verapigra in this matter is good, and so be bregges and Lo-  
sanges made to breake winde.

The 18. Chapter doth shew of spitting of  
bloud chorow a cough.

**P**ima is the gréke worde. In latin it is named **Sputum**  
**saniosum exiens cum tussi**. In English it is named spit-  
ting of bloud with a cough, for this matter looke in the chap-  
ter named **Emoptoica passio**, in the first booke named the  
**Breuiary of health**.

The 19. Chapter doth shew of the  
kindes of Fluxes.

**F**luxus ventris be the latin wordes. In English it is na-  
med the flyre, and there be threē kindes named in latin  
Lienteria, Diarthea, and Dissinteria. In english it is named  
the Lientery, the Diarchy, & the Dissentery. The Lientery  
egesteth or doth auoyd the meate in maner as it was eaten.  
The Diarchy is a common laxe. The Dissentery is by blud-  
dy Flyre, and some doth name these Fluxes after this ma-  
ner. Intestinal, Epatial, and Sanguine. Intestinal commeth  
day and night with fretting in the belly. Epaticke or Epati-  
call Flyre commeth without paine pricking or fretting. Ths  
bluddy or sanguine Flyre maketh excoriation of the guttes  
with paine pricking and fretting.

The 20. Chapter doth shew of weriness  
of a mans body.

**A**tigacio, is the Latin worde. In Gréke it is named  
**Eponos, or Camatos**. In English it is named Werines  
of the body.

F

## The Breuiarie

### The cause of werines.

Werynes doth come many wayes, as by extreme labour, doing more thē the strength of y body is able to perfourme, it may come of the debilitie of the body, it may come thowzow sicknes, & it may come thowzow ryding vpon an euil horse, or siting in an euill saddle, specially when y horse is galled on the backe, or spore galled, then the horse is as wery of his maister, as his maister is wery of him.

### A remedy.

First after labour and werines, ease and rest is the best medicine. And if such matters do come of debilitie or sicknes, vse a good diet, & to be nourished with good meates & drinke, and good lodging, and let no man labour no more then the strength of the body is able to doe, and to perfourme it. And if it doe come thowzow riding vpon an euill horse or saddle, let him never ride in no saddle nor vpon an horse, gelding, nor mare, nor other beast, and he shall never be wery nor galled for such matters.

### The 21. chapter doth shew of a mans lawes.

F Auces is the latin word. In greke it is named Pharinges. In english it is named a mans lawes the which may haue many impediments, as the Crampe and the Palsey, &c.

### The cause of these impediments.

These impediments doth come of rume causing ache, or els it may come of a brose or a stripe causing y paine, or els it may be a palsey or a Crampe or they may be out of ioint,

### A remedy.

If it doe come of reume, purge reume, as it doth appere in the Chapter named Keuma. If it be out of ioint strike or set it in a gaine. If it do come either of a palsey or of a crampe, vse fricacions with the oile of Musterd seedes, or els with Musterd and Castore.

The

The 22. Chapter doth shew of Pushes  
or wheales vnnaturall.

**F**ormica miliaris, be the latin wordes. In english it is named pushes, pimples, or little wheales.

The cause of this impediment.

This impediment doth come of coller or els of mirt humours, as of coller & fleume, or of coller and melancholy, &c.

A remedy.

Use to eate the sirupe of Ssumitory, and purge the matter with Diacatholicon & Diazenicon or other purgacions, as the cause requireth, and after that take of Verdegrce, of hony, of roche Aloine, of eche halfe an vnce, of Rose water, of Plantaine water, of the iuice of Celondine, of eche halfe an vnce, of white Arsnecke the weight of iii.d. boyle all this together and wash or anoint the place.

The 23. Chapter doth shew of a  
mannes Knee or knees.

**G**enu is the latin word. In grecke it is named Goni. In English it is named a mans knee the which may haue divers impediments, as ache, stifnes, swelling, straining, and it may be out of ioynt, or els otherwise hurt, & it may come by a goute or a siacieke passion, or some extrem colde there taken, or suche lyke impediments.

The cause of these impediments.

These impediments doth come of euill order of a mans selfe, or euill dyet, or by misfortune, or of some principall sickenes, &c.

A remedy.

I do not know a better remedy then fricacions or rubbings with a mans hand, taking the oyle of Turpentine with the fricacion or rubbing, and for this matter an hotte Colwe towde is not the worst medicine, or playster applied to the place, &c.

## The 24. Chapter doth shew of grossenes.

**G**rosities is the Barbarous worde. In latin it is named Grassitudo. In greeke it is named Pachites. In English it is named grossenes.

The cause of this impediment.

This impediment doth come naturally, or els accidentally, if it do come naturally there is no remedy, if it do come accidentally then it doth come either by great drincking, or by grosse and great feeding, or els of to much cherishing & nourishing of ones selfe.

A remedy.

Use purgacions and great studie, & in meates & drinke  
use Peper, and eate vineger and sower sances . For this  
matter looke in the Chapter named Pinguedo in the Bre-  
viary of health.

The 25. Chapter doth shew of a  
mans goomes.

**G**ingue is the latin word. In greeke it is named Oula.  
In English it is named the goomes the which may haue  
many impedimentes, as wheles, blisters, fistles, bleeding,  
excoriation, & superfluous growing of the flesh of the goomes  
and such like.

The cause of this impediment.

This impediment most commonly doth come of supera-  
bundance of reume distilling from the heade to the goomes  
and such like.

A remedie.

If it do come thowle reume, purge reume. &c. If it dos  
come thowle any Canker or fystile, looke in the Chapters na-  
med Cancer and Fistula in the Breviary of health. If it do  
comme of superfluous flesh remeue the cause with an ointment  
named Argentum Egipiacum ; and the water of Aleme  
is good to the goomes fricated or rubbed with sage leaues.

The

The 26. Chapter doth shew of difficultnes of  
opening and closing the eyes.

**G**esse is the Araby word. In latin it is named Difficul-  
tas aperiendi et claudendi oculos. In English it is named  
when one can not with ease open and shut the eye liddes.

The cause of this impediment.

This impediment doth come of viscus reume and grosse  
humours in the head.

A remedy.

First purge the head with gargarices and sternutacions,  
and than purge the head and the stomake with pylles of Cor-  
chæ , and eate not the heades nor braynes of the fleshe nor  
fish, and beware to eate the fatnes of the fishes.

The 27. Chapter doth shew of the four  
kyndes of the Goute.

**G**Vita is a Barbarous word, and there be iiiii kinds na-  
med in latin Chiragra Podagra, Sciatica, & Arterica, the  
one is in the hands & fingers, & arines, the which is na-  
med Chiragra, the other is named Podagra, & that is in the  
feete and the toes, and legges . The thirde doth kepe the  
hokill bone, and doth runne to the knee, & in proces of time  
it doth descend to the ankle, and to the little toe , and is na-  
med Sciatica . The fourth kinde of the goute is named the  
goute arreticke the which doth runne al the ioynts & partes  
of a mans body. For these matters looke in theyr Chapters  
in the first booke named the Breuiary of health.

The 28. Chapter doth shew of a  
mans throte.

**G**Uter is the latyn woorde . In græke it is named Lar-  
gux. In english it is named a throte y which is y whole  
space that doth containe the principall way y is named  
B. ii. Ilopha-

**I**sophagon or the Werry & the principall way of the breash,  
the which is named in Latin Canna pulmonis or Trachea  
arteria other wise named in English the wesand or the throt  
boll, & in this place may be engendred many infirmities , as  
carnels, swellings, Apostumes, as the squinces , & hōsenes  
and suche like , for the which looke in the Chapters named  
Angina,Rancedo,Apostema , in the first booke named the  
Breniary of health.

The 29. Chapter doth shew of  
Frantickenesse.

**H**Yostianum is a kinde of frantickenes, & it doth take the  
name of a greeke word named Hiostianus the which in  
English it is named Henbane, for whosoever doth eate of  
Henbane or of an herbe named Dwale shall fall into a  
frantickenesse or a fantastical mynde.

The cause is shewed.

A remedy.

First kepe the pacient in a close chamber & let him haue me-  
ry company about him , & giue to him goates milke with su-  
ger, and let him drinke posset ale made with goates milke.iii.  
.or. iiiii. dayes. And if one can not get Goates milke, vse for it  
Meth or Metheglin, or pure water with Suger.

The 30. Chapter doth shew of a mans flankes or sharpe.

**S**Guine is the latin worde . In greeke it is named Bu-  
bones. In english it is named a mans flankes or sharpe  
the which may haue diuers impedimentes , as Carbocles,  
Apostumes, and such lyke.

The cause of these impedimentes.

These impedimentes and such like doth come shrowd the  
infestation of the liver , for those places be the Emundoze  
places of the liver.

A remedie.

Lake

**T**ake of Malowes soden in þ broþ y flesh hath been soden in ii. handfuls, of wheat flower, of barley flower, of ech foure vnces, make a plaister of it, putting to it ii. yolkes of egges & a little butter & oyle Olieue, and make plaisters, & lay it on the sore place, & after that, take of the roots of white Lyllyes, of Holihocks, of eche. iiiii. vnces sethe this in water, & then put to it of y flower of lime seede, of wheat flower thre vnces of swines grece two vnces, and when it is colde compound thre yolkes of egges with it and make plaisters.

The 31. Chapter doth shew of a  
mans bowels.

**I**ntestina is the latin worde. In greke it is named Enteria. In English it is uamed a mans guttes or bowels, the which may haue diuers impediments, as fretting, or aking or such like.

The cause of these impediments.

These impediments doth come either of colde or the collicke, or of wormes, or els of some great laxe, or of y Iliacke.

A remedy.

If it do come of colde kepe the belly warme, & use warme meates, if it do come of y collike, or Iliacke, or of wormes, or of any laxe, loke in the Chapter named Colica passio, vermes, and Diarrhea in the Breuiary of health.

The 32. Chapter doth shew of an  
haire lipped person.

**L**abrum leporium be the latin wordes. In English it is named Hare lypped.

The cause of this infirmitie.

This impediment doth come either naturally or els accidentally, if it do come by nature the person was borne so, if it do come accidentally it doth come either by a strypp or by burning.

## A remedy.

If it do come by nature, the flesh which doth grow to the gummes must be rered vp with a sharpe instrument & the vper side must be a little ripped, and the ii. sides of the haire lippes must be excoriated, & the sticke with a nedle & a good strong thred & the lay to it salves, if it do come by burning loke in the Chapter named Combustio. If it doe come of a Srype, make it whole like an other wound.

The 33. Chapter doth shew of a  
mannes syde.

**L**atus is the latin word. In greke it is named Plura. In English it is named a syde. In the side or sides may be many impediments, as impostumes and stiches, & such like.

## The cause of these impediments.

These impediments doth come diuers wayes, if it bee in the right side, the impediment doth come of y infection of the Lyuer, if it be in the left side y splen may be infected, or else the sides may be impostumes stiches, or Alia passio, or such lyke, the which doth come of ventositie or winde.

## A remedy.

If the liner be the cause, looke in the Chapter named Epar. If y splen be the cause, looke in y Chapter named Splen in the first booke named the breuiary of health. If it come other wayes, take vp the earth within a doze that is well froden & pare it vp with a spade after a cake & cast vineger on it, & tost it against the fyre, and in a linnen cloth lay it hot to the side, and use Clisters or suppositors, or els take easy purgacions, so that the belly be not costine, & beware of colde and of eating of fruities, or new bread, or new ale, & of al thinges that doth ingender ventositie.

## The 34. Chapter doth shew of a kinde of furiousnes.

**L**imphac icarom is a barbarous word, & is derived of two wordes of greke named Limphati & Carom, of the which doth

doth come Lymphatici which is to say mad or furious, running about here and there as their fantasy will lead them.

The cause of this impediment.

This impediment doth come of a water & a wynde intrusted or inclosed in the heade, and it may come thorow pe-  
nishes in setting thy minde to much of an amorous or lo-  
ving to much.

A remedie.

First purge the head with gargarices & Sternufacions and  
with pilles of Cochœ, & kepe the pacient in a close chamber,  
and giue to the pacient warme meate. iii. times a day, and do  
as it is specified in the Chapter named Phrenitis and Par-  
nia, in the Breuiary of health.

The 35. Chapter doth shew of a kinde  
of vometing.

**E**pus marinus be the latin wordes. In English it is na-  
med a paine in the belly, and will cause a man to vomit,  
and will cause the pacient to sweat for paine.

The cause of this impediment.

This impediment doth come of colde, and of ventositie,  
and it doth differ from the colicke and the Alike.

A remedie.

First beware of colde, & then take a suppositor or two, and  
than take an easie purgacion, and beware of eating of frutes,  
for this matter luke in the Breuiary of health.

The 36. Chapter doth shew of a cricke or an ache  
about the necke and the shoulders.

**I**potomia is the Arabi word. In latin it is named Do-  
ctor Scapularum. In English it is named a cricke or an  
ache about the shoulders and the necke, and will will pricke,  
and stiche, and ake.

B. iii.

The

A remedy.

If it do come by nature, the flesh which doth grow to the  
guimmes must be rered vp with a sharpe instrument & the  
uper side must be a little ripped, and the ii. sides of the haire  
lippes must be excoriated, & the sticke with a nedle & a good  
strong thred & the lay to it salues, if it do come by burning  
loke in the Chapter named Combustio. If it doe come of a  
strype, make it whole like an other wound.

The 33. Chapter doth shew of a  
mannes syde.

**I**atus is the latyn word. In greke it is named Plura. In  
English it is named a syde. In the side or sides may be  
many impediments, as impostumes and stiches, & such like.

The cause of these impediments.

These impediments doth come diuers wayes, if it bee in  
the right side, the impediment doth come of y infection of the  
lyuer, if it be in the left side y splen may be infected, or else  
the sides may be impostumes stiches, or Alia passio, or such  
lyke, the which doth come of ventositie or winde.

A remedy.

If the liner be the cause, looke in the Chapter named Epac.  
If y splen be the cause, looke in y Chapter named Splen in  
the first booke named the breuiary of health. If it come other  
wayes, take vp the earth within a doze that is well froden &  
pare it vp with a spade after a cake & cast vineger on it, &  
tostt it against the fyre, and in a linnen cloth lay it hot to the  
side, and vse Clisters or suppositors, or els take easie purga-  
cions, so that the belly be not costine, & beware of colde and  
of eating of fruities, or new bread, or new ale, & of al thinges  
that doth ingender ventositie.

The 34. Chapter doth shew of a kinde of furiousnes.

**I**mphaicarom is a barbarous word, & is derived of two  
wordes of greke named Limphati & Carom, of the which  
doth

doth come Lymphatici which is to say mad or furious, running about here and there as their fantasy will lead them.

The cause of this impediment.

This impediment doth come of a water & a wynde intrused or inclosed in the heade, and it may come thorow pishnes in setting thy minde to much of an amorous or loving to much.

A remedie.

First purge the head with gargarices & sternufacions and with pilles of Cochœ, & kepe the pacient in a close chamber, and give to the pacient warme meate. iii. times a day, and do as it is specified in the Chapter named Phrenitis and Paroxysmia, in the Breuiary of health.

The 35. Chapter doth shew of a kinde

of vometing.

**L**epus marinus be the latin wordes. In English it is named a paine in the belly, and will cause a man to vomit, and will cause the pacient to sweat for paine.

The cause of this impediment.

This impediment doth come of colde, and of ventositie, and it doth differ from the colicke and the Alike.

A remedie.

First beware of colde, & then take a suppositor or two, and than take an easy purgacion, and beware of eating of frutes, for this matter lyke in the Breuiary of health.

The 36. Chapter doth shew of a cricke or an ache about the necke and the shoulders.

**I**pothermia is the Arabi word. In latin it is named Dolor Scapularum. In English it is named a cricke or an ache about the shoulders and the necke, and will will pricke, and stiche, and ake.

B. iii.

The

The cause of these impediments.

These impediments doth come of grosse fumes the which doth ascende by the veynes to the aforesayd places , and it may come of abundance of reume,or els taking colde in those places,or els lying a wrye with the necke.

A remedy.

First kepe the necke & the shoulders warme,then vse frictions,& annoynt the place with the oyle of Anthos, and purge the heade and stomake with pilles of Cochee.

The 37. Chapter doth shew of of a mans loynes.

**L**umbi is the latin word . In greke it is named Phrenes.  
In English it is named the loynes. And diuers impediments may come of them,as ache,sterknes, and such like.

The cause of this impediment.

This impediment doeth come of taking of colde in the raignes of the backe , or in medling to much with venitious actes , and it may come of a great strayne or of a great lift or such like.

A remedy.

A pitch cloth made with pitch and a little Turpentine & Ware, and Peper Worne.iii.or iiiii. wekes is good, & the oyle of Alabaster,or els the oyle of scorpion is good.

The 38. Chapter doth shew of a consumption in olde men.

**M**Arasmon is the Araby worde . In Latin it is named Consumptio . In Englishe it is named a Consumption,or consuming of the body in aged and olde persons.

The cause of this impediment.

This impediment doth come thorow the dominion of an enill complexion that is dry ground in aged persons, and is not like Ptisis, nor the eticke passion, for it is without a feuer

A remedie.

The

The chiefeſt remedie for this matter, is good cheriſhing, wherſoze the medicines muſt come out of the kitchen.

The 39. Chapter doth ſhew of a certaine kinde of ſcabbes.

**M**Alum mortuum be the latin wordes. In English it is named a kinde of ſcabbes the which moſt comonly be aboute the thies, the hammes and bouttockes.

The cauſe of this impediment.

This impediment doth come of a melancoly humour & ſome of theſe ſcabbes be wet and ſome be drye.

A remedy.

First take a purgacion, & then uſe the medicines the which be ſpecified in the Chapter named Scabbes in the Breuiary of health.

The 40. Chapter doth ſhew of the Isophagon or the mery.

**M**erioſ Isophagon bee the latin wordes, it is a gulfte be- hynde the weſande thorow the which the meate and drinke doth paſſe thorow into þe ſtomake, for it doth diſcend from epiglotō to the orifice of the ſtomake, for this matter looke in the chapter named Isaphagon in the firſt booke na- med the Breuiary of health.

The 41. Chapter doth ſhew of a blemiſh in the eye.

**M**acula is the latin word. Alerphati is the Arabi word. In english it is named a blemiſh in the eye, and ſome doth ſay it is when the eye is bloudiſhotten.

The cauſe of this impediment.

This impediment doth come either of an euill humour or els by ſome ſtripe, or ſuch like matter.

A remedy.

Take

**T**ake the white of two egges & beate it to a wafrish spume, than put tow into it, & iii. nightes lay it to the eye, and bynd it fast, & renew it every night. And for this matter looke in the Chapter named Aterphati in the first booke named the Breuiary of health.

**T**he 42. Chapter doth shew of falling away  
of the haire of the browes.

**M**adarosis is the greke worde, And some doth name it Milphosis. In latin it is named Oculorum moribus. In English it is named a falling away of the haires in the eye. lyddes, the barbarous wrod is named Madrosis.

The cause of this impediment.

This impediment doth come either by some kinde of leprosnes, or els by some other kinde of sickenes.

A remedy.

For this matter looke in the Chapter named Capillus in the first booke named the Breuiary of health.

**T**he 43. Chapter doth shew of the  
kindes of madnesse.

**T**here be fourre kindes of madnesse, which be to say in latyn Mania, Melancholia, Frenesis, and demoniachus. They the which be manie, in their madnesse, be full of diuinacion, as thinking them selfe to coniure or to create, or to make thinges that no man can doe but god, and doth presume vpon supernaturall thinges, thinking that they can or do the thing the which is impossible for man to do.

Melancholia, is another kinde of madnesse, & they which be infested with this madnesse, be cured in feare & dread, and doth think they shall never doe well, but evryke in place leiz ther of soule or of body, or both, wherfore they do flee fro one place to all other, and can not tel where to be except they be kept in safegard. Frenesis, is an other kinde of madnesse, & it doth ever come in a seuer, they do rave & speke, & can not tel what they

they say. Demoniachus or Demoniaci is an other kinde of madnesse. And they which be in this madnesse be euer possessed of the euill, & be diuelysh persons & will doe much harme and euill, woxer then they the which be maniake, for maniake persons cometh of infirmitie of the body, but demoniake persons be possessed of some euill spyprie, as it doth appere in the Chapter named Demoniachus.

Also there is another kinde of madnesse named Lusaticus the which is madnesse that doth infest a man ones in amone the which doth cause one to be geryshe, & wauering willed, not constant, but fantasticall. For al these matters looke further in the Chapters of these wordes prenominated in the Breuiary of health.

The 44. Chapter doth shew of a pellicle  
named the Miracke.

**N**irach is the araby word. The Barbarous worde is named the Mirac. In English it is named the Hirack, the which is a pellicle, a cal or a skinne which doth tye the intestines, and guttes togither, & is compound of a fat and fleshly pannicle or skin with muscillages, the which may be relaxed as it doth apeare in the Chapter named Ruptura in the first booke named the Breuiary of health.

The 45. Chapter doth shew of the misentery that  
doth tie the guttes together.

**M**isenterium is the latin word. In english it is named the mysentery which is a pellicle or a skin the which doth tye the guttes together, and it is compound of cordes or stringes and fatnes the which doth make a softe pannicle or ligament, and some doth holde opinion that the misentery and the miracke is one pellicle, & I could neuer espy in no belly that I haue seene open, that ther is no mo lkins then the middesse & this aforesaide Pannicle or Skin, and the Cypac

N

The Extrauagants.

Siphac the which doth hold in the guttes; as it doth appere in the Chapter named Siphac in the first booke named the Heuinary of health.

For milfosis, looke in the Chapter named Madarosis.

The 46. Chapter doth shew of the Mafelles.

**M**Orbilli is the latin worde. In English it is named the Mafelles the which is a faint sicknes.

The cause of this sickenes.

This sickenes doth come of a scumatike humour and of the corruption of bloud; and also one infected person may infect an other.

A remedy.

First in þ morning giue the pacient to drinke a lyttle Triacle or Metridatum with a draught of ale warme. And keps the pacient warme, and let him not eate nor drinke nothing that is colde, nor for a space let him not go in the open ayer, and vse light meates of digestion for a space.

The 47. Chapter doth shew of the stringe or mary in a mans backe.

**N**Vca is the latin worde. In greke it is named Nucha. In English it is named the newke which is the mary of the stryng in the backe bone and it is much like to the braine of a mans head in coullo; and in it may be great de-  
billitie and weakenes, & it may be burst or cut a sunder by some stripe, brose, or fall, whē þ back is broken a sunder & if the newke be broken it can never be made whole, the backe may be set agayne in ioynt, how be it there shall never re-  
mayne a curuitie and crookednes.

A remedy to comfort the newke.

All restorative thinges doth comfort the newke and so doth swete wines as Muscadell, Wasserde, Aligant, and the vsage of clary is good to eate sodden or fryed with the yolkes of egges, and every thing that is restorative is good.

The

The 48. Chapter doth shew of a sinewe  
that is spronge.

**N**rcticus is the Barbarous woyde. In Greke it is na-  
med Nureticos . And some latenist doth name it Ner-  
uicus In English it is named sinowe spronge , as I doe  
take it now.

The cause of this impediment

This impediment doth come of a strayne or a fall.

A remedy.

For this matter the oyle of Petes sote is good, and so is the  
oyle of Turpentine and such like.

For Napta looke in the Chapter named Bocium in þ syg<sup>e</sup>  
booke named the Breuiary of health.

For Nebula , looke in the Chapter named Albugo in the  
Breuiary of health.

The 49. Chapter doth shew of  
Yaning or gaping.

**O**Scedo or Ossitacio be the latin wordes . In greke it  
is named Chasina . In Englishe it is named yeaning  
or gaping.

The cause of this impediment.

This impediment doth come of vnlustines or els for lacke  
of sleepe, or els it doth come before a feuer or an ague.

A remedie.

The chiefest remedy that I do know is to sleepe inough,  
or els excercise the body with walking or labouring , for  
this matter looke in the Chapter named Ossitacio in the first  
booke named the Breuiary of health.

I haue read De Ostocopo, but it is long agone that I haue  
forgotten what it is . And when I did make this booke I  
was there that I had no Auctours nor doctours to helpe me,  
but onely by practise

For

¶ Po; Papule loke in the Chapter named Clavus.

The 50. Chapter doth shew of a  
māns brest.

**P**ECTUS is the latin word. In grēke it is named Iter. In English it is named a brest the which in a mā may haue diuers diseases; as straines of the brest, shortnes of the wind, or some Apostumacion or such like disease.

The cause of these impediments.

These impedimentes doth come of euill dyet, or of surfeiting, or els taking great colde vpon an heate, and it may come of superabundance of euill humours.

A remedie.

First vse easye purgacions, and annoynte the brest with the oyle of swēte Almons, or els take of the oyle of swēte Almons, of Hennes grece, of fresh butter, of eche of them an vnce, of the mary of a Calues legge or legges, halfe an vnce, of ware halfe an vnce, compound all this together ouer a softe fier, and annoynt the brest diuers times, and vse Locsa-num de pino to eate morning, noone, and at night.

The 51. Chapter doth shew of the precipitacion or falling downe of the Matrix or the Moder.

**P**Recipitacio matricis be the latin wordes. In grēke it is named Propetia mitras. In English it is named the fal-king dewne of the Matrix.

The cause of this infirmitie.

This infirmitie doeth come diuers waies, as by euyll ordering of a woman when she is deliuered, or may come by great striuing, or by a fall, or a broole or such like matter.

A remedy.

If it do come of euyll ordering of a woman whan that she is delivered, it must come of an unexpert hōwme. In my time

time as well here in England as in other regions & of ould antiquitie, every Midwife should be presented with honest women of great grauitie to the bishop, and that they should testify for her that they do present should be a sad woman, wise and discrete, having experiance and worthy to haue the office of a Midwife. Then the Bishop with þ councell of a docter of phisiche ought to examine her, and to instructe her in that thing that she is ignorant, & thus proued and amitted is a laudable thing for and this were vsed in England there should not halfe so many women miscary, nor so many children perished in euery place in England as ther bee. The Bishop ought to looke on this matter. If the falling downe of the Matrix come any other waies as is rehersed, doe as it is specified in the falling out of ones foundament. For this matter looke in the Chapter named Anus in þ first booke named the Breuiary of health, & also in the Chapter named Matrix in the first booke. &c.

The 25. Chapter doth shew of a sore  
ronning ouer the face,

PETIGO is the latin word. In English it is named a sore, a scabbe, or a skurfe that doth run ouer all the face.

The cause of this impediment.

This impediment doth come of a menstrual humour engendred in the generacion of the pacient or els of some blast of winde corrupted, or els of superabundance of reume.

A remedie.

First purge the head, and after that annoynt the face with creame, and the oyle of bitter Almons.

The 53. Chapter doth shew of a gogle eye.

PETUS is the latin word. In English it is named gogle eyēd. For this matter looke in the Chapter named Straboceras in the fyfth booke named the Breuiary of health.

The

The 54. Chapter doth shew of a  
disease in the Lungen.

**P**ulmonia is the Latin word. In english it is named  
a collection of superfluites of a vyle and a corrupt matter  
the which doth ingender some Apostumacion. And there be  
two kyndes, the one is engendred in the lungen and is na-  
med pulmonia, or Pipulmonia, and some dooth name it  
Peripneumonia, the other doth cleave to the ribbes, and is  
named Pluritis, or Petiplumonia, or Plurea, or Plurisis,  
or Plaris, or Pluresia all is one thing, saue that some woz-  
des be Barbarous wordes. For these diseases looke in the  
Chapters named Peripneumonia, and Pluritis in the first  
ooke named the Breuiary of Health.

The 55. Chapter doth shew of the  
pulses of a man.

**P**ulse is þ latfin word. In greke it is named Sphigmos.  
In English it is named pulses. And there be.xii.pulses þ  
which doth take there originall of the vital spirites, three of  
the which principall doth long to the heart, the one is vn-  
der the left pappe, the other two doth lye in the wresses di-  
rectly against thommes. The braine hath a respect to.vii.  
pulses.iii.be principal, & thrée be minors, the.iii. principall  
pulses doth lye thus, two in the temples, and one going vn-  
der a bone named the right furcle, & the other doth lye in the  
corner of the right side of the nose. And there be thrée minors  
pulses, the one doth lye in the corner of the left syde of the  
nose, and the other two doth lye vpon the mandibles of the  
two iawes. The lyuer hath a respect to the two pulses, the  
which doth lye vpon the fete. By these pulses expert Phisi-  
cions and Chirurgions doth knowe by theyr knocking or  
claping, which principall member is distempered, and whe-  
ther the pacient be in perill; if any of the principal pulses do  
not

not knecke or clappe fruely, keping as true course ac the minuts of a clocke, the pacient is in perill, how be it the pulses must go with quicker agilitie then the minuts of a clock, for there is no perill in the pacient, so be it that they do keape a true course in their knocking without any pause or stopping, which is to say if the pulse doe giue v. knockes and do pause at þ vi. knocke, or els doth knocke vii. knockes, and do pause at the viii. knocke, or els doth knocke x. knockes & doth leape ouer the xi. and beginneth at xii. knockes and so forth, the pacient is in peryl or els not, for it is not in the agilitie, nor in the hard knocking of the pulses that the perill is in, but in the pausing of the pulses is the daunger, & therefore in such cases, let the Phisicō be circumspet for sincopacions, and sounding of the pacient, & set him vpright in the bedde, with pillowes and let one sit at the backe, & giue the pacient drinke, & let the pacient smell to Rose water and vincer ger. Or els smell to amber de grece, or els rubbe the pulses with Aqua vite.

The 56. Chapter doth shew of a white  
flawē or a blowe.

R Edunie is the latin word. And some doth name it Redi-  
via. The Barbarous word is named Redimie. In Eng-  
lish it is named a white blow, or white flaw, the which doth  
grow about the roote of the naple, the greekes doth name it  
Paranochia, medecines may be had for this cause my coucell  
is not to meddle with no Chierurgery matters, for as much  
as Phisicions will not meddle with it.

The 57. Chapter doth shew of the raines of a mans  
backe, and some do take it for the Kidneis.

R Enes is the latin word. In græke it is named Nephroi.  
In English it is named the raynes of a mans backe the  
which may haue many impedimentes, as ache, the cricke,  
and straining, &c.

Good for the Kidneyes or Raynes;  
 Bastard, Muscadel, Aligant, and Ipocras, new layde egges,  
 and rere rosted, Clary fried with yolkes of egges and suger.  
 Rice porrage, & al yonge flesh that doth sucke, & sweete meats  
 is good for the kidneys and the raines of a mans backe, &  
 these oyntmentes be good, Populion, oyle of Alabaster, oyle  
 of scorpions, and such.

The 58. Chapter doth shew of shreuels in a  
 mans face and handes.

**R**Vge is the latin worde. In English it is named shre-  
 uels which is a running together of þ skin in a mans  
 face & necke, or the forehead, & the hands, or other places.

The cause of this impediment.

This impediment doth come diuers waies, as by bending  
 of the browes, leanness of body, great sickenes, age & vne-  
 rious actes, and such like, & it doth soner come to leane men  
 then to fat men.

A remedy.

Anoynt the face, forehead, necke, and hands with the oyle  
 of Costine, and use the medicines þ is vsed or written in the  
 Chapters named Cutis, Facies, & Pulchritudo in the first  
 booke named the Breviary of health.

The 39. Chapter doth shew of euill taking of the breth.  
**S**Ansugium is the latin word. In English it is named an  
 euill taking of the breath, for one shall take in more  
 breath then he can expell.

The cause of this impediment

This impediment doth come of the lunges, or els of strait-  
 nes of the brest, and it may come of great sighing.

A remedy.

First for this matter aboue the Chapter named Pectus,  
 and in the Chapters named Asthma and Disma, in þ firste  
 booke you shal find remedies, & for this matter use prissanes.

The

The 60. Chapter doth shew of the poores in a man.

Sarcoides is the greeke word. In latin it is named Poore. In English it is named poores the which be in a mans skin, out of the which doth issue the sweate the which doeth come out of mans body. And in the tyme that the poores bee open, & that the sweate doth come forth. I do councel al men to take no sodaine colde, neither to wash hands nor face, nor to go amongest any infectious people infected with leprosies, or with the pestilence, feuers or agues, y sweting sickenes, or the small pockes, the masels, & such like. And also to beware of contagious ayres, as drangtes, dunghilles, prisons, dead cadauers, or carin, common pissing places, and such like. And to restrickt sweating is good to take the pouder of rose leaues, and myrtiles.

The 61. Chapter doth shew of thre

Scabbes. And there be three kindes of Scabbes.

Scabies is the latin word. In greeke it is named Psora. In English it is named Scabbes. And there be three kindes named in latin. Scabies lupinosa, Scabies furfuria and Scabies scabina. In English it is named scabbes like hoppes, and scabs like branne, & scabs like benes. For this matter looke in the Chapter named Scabies in the first booke.

Scarificatio is named Scarification, which is when a Chirurgion doth with an instrument scotch & doth cut little smal cuttes diuers times vpon a place that is appossumated.

The 62. chapter doth shew of swelling

aboue nature.

Cirtus is the greeke word. In latin it is named Tuber. In English it is an hard swelling aboue nature. For al such swellings you shall finde in the first booke named the Breuiary of health, sufficient remedies.

The 63. Chapter doth shew of the sinewes  
of the eyes.

Irrigis is the grēke word. In latin it is named Nerui oculorum. In English it is named ii. little sinewes the one of the which doth stretch from the right side of the brayne to the left eye. And the other sinew doth stretch from the leste syde of the brayne to the right eye crosse wise. And if any of them be broken, the right side of that side is utterly perished.

## The 64. chapter doth shew of Sleepe.

Sopor or Somnus be the latin words. In grēke it is named Hipnos. In English it is named Sleepe & some doth sleepe to much, & some doth sleepe to little, & some can not sleepe.

The cause of sleeping to much.

The cause of to much sleeping doth come of a neumaticke complexion, or els of great graueditie in the heade thorow reume, or els it may come thorow some great disease, as the phrenise, or pestilence and such like.

A remedy.

First if the cause do come of reume in the head purge the head, if it do come by any other sickenes, remoue the cause and take away the impediment.

The cause of them that can not sleepe.

They that can not sleepe, either it doth come of weakenes or lightnes of the brayne, or els of great fasting & sleeping with an empty stomake, or els thorow great paine and extreme sickenes, or els it may come of studying or musing to much of some matter in the which some persons doth wade so farre, bringing them selues into fantasies.

A remedy.

Take Populion an vnce & an halfe, of the oyle of Poppy, of the oyle of water Lillies, of ech halfe an vnce, mixe this together & with tow lay it to the temples. Or els take of willow leues

leues of Letuce, of the rynges of white Poppy, of Violettes, of Water Lillies, of henbane, of eche halse a handfull, seth this in the water of Sorell and Nightshade, and with tow lay it to the temples. Or els make a dormitory of Henbaine, and lay it to the temples.

The 65. Chapter doth shew of grossenes,  
of the browes.

Sllach is the Arabie worde. In latin it is named Grositie Palpebrum. In English it is named grossenes of the broues, having rednes with ulceracion, and falling away of the haire.

The cause of this impediment.

This impediment doth come of a reumaticke humour distilling out of the head to the broues, or els thorow some leproous humour.

A remedy.

Fyrist purge reume and annoynt the broues with the oyle of Swete Almons.

The 66. Chapter doth shew of grinding  
of ones teeth in ones sleepe.

Tridordentium be the latin wordes. In english it is named grynding of ones teeth slaping.

The cause of this impediment.

This impediment doth come of debilitie of the lacerfes moving them violently, and it is a kinde of cramp.

A remedy.

First purge the heade and stonake with pilles of Coschere, and annoynt the iawes with the oyle of Mustarde.

The 67. Chapter doth shew of astunning  
or amased.

Tupor is the latin worde. In English it is named astunning or amased, or such lyke,

The cause of this impediment.

This hindement doth come either by a feare or a palle,  
or els of some great doubt or admiracion.

A remedy.

If it come of a Palsey, looke in the chapter named Spasme,  
in the first booke named the Breuiary of health. If it do come  
otherwile, restraine from causes aforesayde.

The 68. Chapter doth shew what is the Sinterisy.

Sinterisis is the greke word. In latin it is named Attencio  
or Cōcruacio bona. The barbarous word is named Sin-  
derisis. In english it is named a powre of the soule, þ which  
doth reluct against vices and sinne, or redargeth or repre-  
hendeth sinne, hauing ever a zeale to kepe his soule cleane.

The 69. Chapter doth shew of the passion of the spleene.

Plenatica passio be the latin words. In english it is na-  
med the passion of the spleene.

The cause of this impediment.

This impediment doth come by thought, anger or care, or  
sorrow, of imprisonment, of feare & dread, and for lacke of  
meate and drinke. Also it may come of great solitudenes, or  
solitudenes to study, or to be occupied about many matters

A remedy.

The chiefeſt remedy for this matter is to vſe honest & mery  
company & to be iocund & not to muse vpon no matter, but to  
leauue of at pleasure, and not to ſtudy vpon any ſupernatural  
thinges, ſpecially thofe thinges þ reason can not comprehend,  
nor vſe not to leane or ſtoupe downe to wriete or rede, & be-  
ware of ſleepe in the after none, & vſe þ medicines, the which  
be exprefſed in the chapter named the ſpleene in þ firſt booke  
named the Breuiary of health.

The 70. Chapter doth shew of ſcaels that  
may be on the ſkine and flesh.

Squame

**S**Quamme is þ latin word. In english it is named skales which is a kinde of scabbes that doth lye on the skin and fleshe.

The cause of this impediment.

This impediment doth come of coller aduusted, or els of melancholy. For a remedy looke in the Chapter named Scabies in the first booke. &c.

The 71. Chapter doth shew of Sighing  
or sobbing.

**S**Vspirium is the Latin word. In greeke it is named Sceuaginos. In english it is named sighing or sobbing.

The cause of this impediment.

This unpediment doth come either by thought or pensifullnes, or els by feare, or weeping, or by repletion, or by some euill corruption in the stomake.

A remedie.

First after every sigh make an hem, or cough after it. & vse myrth or mery company, & muse not vpon unkindnes, & if it do come of the corruption of the stomake, first purge þ stomake and then vse to eate a race of grene ginger, and drinke a draught or two of wine, and vse to eate in sauces the powder of mintes.

The 72. Chapter doth shew of drawing vp  
of the mouth toward the eare.

**T**Ostura is the latin word. In english it is named adrasor  
Ting vp to the mouth toward the eare.

The cause of this impediment.

This impediment doth come of a spasimous cause, some doth saye it is a palse, but it is a kinde of a crampe.

A remedie.

First vse gargarice, & then fricacions or rubbinges with mustard reducing the mouth and lippes contrarily. For this matter looke in the Chapter named Tortura in the Breviary of health.

The 73. Chapter doth shew of a  
mans vrine.

V Rina is the latin word . In greke it is named Curia. In English it is named an vryne. The latin word is named Vrina, as Egidius doth say, is derived out of a worde of greke named Vrith, which is to say in latin Demonstratio. In english it is named a demonstration or shewing, for by the vryne the humaine dispositions bee shewed.

In vrynes or water there bee many thinges to bee considered and marked: syt to marke the quantitie of the vryne, then to be marked the iii. regions with the circle , then to know the xx. colours of vrynes, and the xx. contentes , and what all this doth signifie.

First as concerning the quantitie of an vryne if the vryne be but litile in quantitie it is an euill signe . If there be a good quantitie that the regions may be a partly & distincly decerned with the circle, it is a good signe. . . . .  
Seconddarily as concerning the regions . The superiall region with the circle doth pertayne to the head and braine. The mediall region doth pertayne to the heart, the lungen, and the stomake, and of all other offcial members, which be about the midrisse named in latin Diafragma. The inferiall region doth perteine to þ liver, & to þ kidneyes , & the raynes of the backe and to the other inferiall members. And by the contentes & the colours the which be in þ aforesayd regions, an experte Phisicion shall know what greefe, sicknes, or diseases, any man or woman hath in their body as it shall be declared more plainly in the colours and contentes.

Thirdly as concerning the circles of the vrynes the which doth shew the disposition of the braine and the head.

If the circle be wanne or whitish, it doth signifie a reumatische head, and there is paine in the hinder part of the head.

If the circle bee swiche, it doth signifie abundance of reume about

a bout the braine.

If the circle be waterish of colur it doth signifie great fredo-  
gioicie and wekenes about the braine letting the braine to  
cast out superfluities.

If the circle be purple of colour and thicke, it doth signifie  
ache in the hinder part of the head.

If the circle be pale and thin of colour, it doth signifie di-  
temperance and colones in the left side of the head.

If the circle be red and thin of colour it doth signifie paine  
in the right side of the head comming of coloz.

If the circle be blewisch lyks to leade , it doth signifie the  
falling sickenes , and the apoplexi and mortificacion of the  
braine.

The circle þ which is gréene in colour, in a feuer doth sig-  
nifie paine in the head comming by coller, & if it do continue  
it wil ingender an impostume þ which wil cause þ frenisy.

The circle the which is quauering or quaking doth sig-  
nifie paine in the raines of the backe.

The circle the which is black in the colour it doth signifie  
mortification.

#### Of the xx. contentes in an vrine and first

##### of the ipostasy.

The ypostasy is one of the chieffest things to be marked in  
T an vrine, the hypostasye is the substance of the vrine . I  
do not speake here of the quantitie of the vrinz , but of the  
qualitie of þ substance the which is with in þ vrine, þ which  
doth hange like a pine appele in an vrine , except the vrine  
be broken & turned out of his proper nature, or els that the  
patient makinge the vrine be of greate debilitie, or that the  
vrine be caryed, & so the Ipostasy breke, al other vrines ha-  
vinge a residence most commonly hath an ypostasy, þ which  
if it be white it is laudable, and if it be blacke:it is no god  
signe. For this matter a man must marke whether the ipos-  
tasy be more in the superiall region, then in þ mediall regio-

or the inferial region, or whether it doth holde or hang univerally in all the regions alike. And also to marke whether it be whole, round, or fract , and also to know what tyme in the day it doth fall to his residence, and if the vrine be caried, the Ipostasy must nedes be fracted as I say and haue no residence, wherfore I aduertise all men and women the which would haue their vrine truly sene, let them send for an expert phisicion the which may see the vrine with the Apostasy unfractred, and not be carayed neither a hors back nor a sofe, least the phisicion be deceiued, and the pacient put to hinderance. Many men will say such a doctor of phisicke and such a man that doeth the practise of phisicke, can tel this and that and so forth. And I do say that an vrine is a strumpet, or an harlot, for it will lye, and the best doctour of phisicke of the all may be deceiued in an vrine, and his cunning and learning not a tot the worse. I had rather to see the egistion of a sick person, then the vrine, both be good to looke on as it doth appeare in the chapter named. Egistion in the fyre booke named the Wjeniary of health &c. A red or greene Ipostasy is no good signe.

Of the spume of vrine.

The spume of an vrine is a froth the which is white and doth lye vpon y vrine, And there be thre kindes which be to say, a windie spume the which is full of burbles , and that doth signifie great vnositie & much viscositie in y body.

The second spume is lesse then the first, and it doth signifie sieume and corruption in the stomake.

The third spume is like the sone of a Bozes mouth and it doth hange togethet without breaking , and it doth signifie vnkind heat about the liver , or else of euill humours with in the body or els it may come of both, that is to saye, of ebullition of the lyuer , or of agilitie of euill humours.

If the spume be yelowe, it doth signifie vntemperance of the liver engendryng the yellow Jawnes.

If the spume be grene, it doth signifie the grene Ialunes, or the grene sicknes named in latin Agriaca.

If the spume be blacke, it doth signifie the blacke iasnes or mortification, except menstruousnes, or a great bwose doth demonstrate the contrary.

#### Of burbles in vrines.

There is a difference betwixt a spume and burbles of the spume I haue spoken of, & there be two kinds of burbles the one is resident or permanent, and the other is not resident nor permanent. Resident burbles doth signifie ventositie intrused in the body, or els of a sicknes that hath continued long, and will continue with out remedy be founde.

The burbles which be not permanent but doth breake quickly doth signifie debilitie or wekenes.

Burbles cleaving to the vinal doth signifie that the body is repleted with many euill humours.

Burbles also doth signifie the stome in the raines of the backe, named in greke Nephrosis, and in latin Calculus intenibus.

#### Of cloudes in vrines.

Cloudes in vrines be muche lyke a spyder webbe and it doth signifie the digestion coining thorow the imbecilitie of the liuer and wekenes of the stomake.

If the cloudes be reddish, it doth signifie that the sicknes is very sharpe or stonge.

If the clouds be yelowish, swart, or of purple colour, it doth signifie calfaction of the lyuer.

If the cloudes be faythe, it doth signifie vnykynde heate in the spiritual members, and wasting of naturall moisture in man.

Of slimy and congelate matter in an vrine lyke the white of a rawe egge halfe decocted.

## The Extrauagants.

If there do appere in any vrine a slymy matter like the white of a raw egge, it doth signifie paine in the raynes of þ backe, & in the issue of the bladder, & paine about the foudement, & in the head of the yerd, and if it be not holpe betime the pacient shall die of that infirmitie.

### Of distillacions of nature.

VV<sup>II</sup> Han I did dwel in Scotlande & dyd practise ther phisycke I had two lordes in cure that had distillation lyke to nature, & so hath many men in all regions. For this matter let no man dysmaye himselfe, for it is a thing sone holpen, as it doth appere in the fyrt booke in the Chapter named Gomorthea passio in the Breuiacy of healthe.

### Of matter and filth issuing with the vrine.

YF there be any matter, or sylth in þ residence of an vrine on any ulcerus matter, either it doth come from the raines of the backe, or els from the bladder, or els from the lyuer, if it do come from the raynes of the backe, the pacient doth feele paine about the loynes and flankes, if it do come from the bladder the pacient doth feele Payne about the share, if it come from the lyuer, the pacient doth feele paine about the right syde.

### Of fatnes in an vrine.

Duvers times a fatnes lying vpon an vrine doth signify consuming of nature, or els dissoluinge of the kidneys and the fatnes of the raynes of the backe and here is to bee noted that there is two kindes of fatnes in an vrine, þ one is greasy and the other is to an oyley substance, if it be greasy it doth signifie debilitie and weknes, and wasting of nature yf it be oylyshe it doth signifie a feuer hectycke or els some other sicknesse that will fall to the pacient shortly after.

### Of a bloudy vrine.

A<sup>n</sup> vrine þ which blud hath turned it into rednes doth come in maner of wates, it may come from the lyuer, it

it may come from a veine named Kyli or els it may come from the bladder, if it do come fro the bladder, the vryne wil stinke & the substance will fall to the bottom, and the pacient feleth paine to the share or bladder and yarde, if the blode do come from the liver y vryne is clere bloodish and the pacient doth feele paine in the right side, if it doe come of a veine named Kyli, than some veynes the which hath a recourse to that veine is broken and the bloude so stylling from the veine doth make it bloudish, also bloud may come in an vryne from the raines of the backe and than into the bladder, and than the pacient doth feele paine and pricking in the raynes of the backe the which doth come of the ras sing of a stome in one or other condyte or syde.

Of grauell in a mans yrine.

Divers times grauel doth issue out with vryne, & ther be iii.kinds of grauel which be to say, red grauel, black grauell, and white grauel, if the gravell be whytish it doth signifie that the pacient hath or shall haue the stome ingendred in the bladder, if the grauell be red the stome doth ingender in the raines of the backe, & if the grauell be black it is ingendred of a melancoly humour.

Of an vryne the which hath a content lyke  
chopped haires.

If in an vryne do appeare a content like as haires were  
chopped in it: it doth signifie resolucion and wastynge in the  
raynes of the backe.

Of an vryne the which hath a content  
lyke branne.

An furfurous water or vryne that like as branne were  
in it, doth signify an vnykynge heate with a consumpti-  
on, & if the pacient haue no feuer the bladder is scabbed or  
scurvile.

Of an vryne the which hath a content like scales.

**A**pp vryne in the which is a content like scales bigger then a furfurous content, it doth signify long sickenes, and if it be thicke and heawy, it doth signifie mortificacion.

Of another sort of scales in the content of an vryne.

In this matter take good heed, that thou do marke a furfurous vryne from a squamus water, and a squamus water from a scaly water, for as I said the furfurous water is like branne, & doth signific as I haue saio. The squamous water somewhat bigger then the flakes of branne, doth signifie a consumption, but a scaly water like the scales of fishes doth demonstrate a feuer Etickey.

Of motes in the vryne.

Motes in an vryne be like the motes the which doth fall ascend in the sunne shining in at a doze or windowe, doth signifie the goul or corruption of humours in the inferiall partes, and reuise is a great matter in this cause.

Of distillation of nature with the vryne.

If nature do appere in an vryne, it doth signifie that some polucion or decepering of nature was had lately before, if no such thing were before had, but did come by chaunce or debilitie, it doth signifie the Palsye, or falling sickenes, or the apoplexy or such like.

Of a content in an vryne like ashes.

**A**Content in an vryne like to ashes, doth signifie the piles and the Emorodes, or a womans flowers or termes, or payne in the inferiall partes.

Of rawe humours in an vryne.

An

**A**sp vryne the which hath raw humours in it, if they do lye in the bottome of the vryne , it doth signify paine in the raynes of the backe, and sometime in the eodde, and if the humours be in the middle region, it doth signify wind in the stomake & in the guttes and excesse of meat & drinke, if the humours be in the supreme region, it doth signify an euill spleene, a reumaticke head, and shorftnes of winde.

Of the colours of vrine, and fyrst of  
a blacke vryne.

**I**n this maner I wil begin fyrst with a black water, & so I wil ende with a black water. Al auctours in maner affirmeth, & doth say, that it is impossible to make whole them þ which be sick, in whose vrynes any niger-dity or blackenes hath dominion, I was of that opinion my selfe, vnto the time that I was oft deceipted & proued this matter contrary, as I will reherse. I did practise phisick first in Scotland, & after that I had taried there one yere, I returned then into England, and did come to a Towne in Yorckeshire named Cockold, where a bocher had a sonne that fel out of a high hay ricke : and his water was brought to me, & when I did see the vryne black, I did iudge death according to þ saying of such auctours as I had red, this notwithstanding, the father of the childe did desire me to gire his sonne so sore broosed, a medecine for a broose, and the pacient recovered. Also maister Edmond Mout person, had a French priest named syr James, þ which did fall out of the toppe of an Elme at his place at Wheley, and he being spechles and as dead: for a space God (and I recone) red him, his blacke vryne notwithstanding.

A woman in Scotland hauing the blacke galynes, hauing a blacke water was recovered vnder my hands at Lychco with the lowgh beyond Edinborowre,

Also

**A**

## The Extrangants.

Also diuers menstruous women being grosse or corrupted hauing their termes, diuers times will haue a blacke wa-  
ter and yet no maner of parel. Al other blacke waters doth demonstrate death.

## Of a blewiche vrine.

An vryne which is blew or blewiche doth signifie eyther a flur or els an Hiedropsie, & peyne & displeasure in the lyuer.

## Of a white water like milke.

An vryne like to milke or hauing a milkish colour, doth signifie peyne in the splene, and euill degestion and a colde lyuer, and also such waters doth shew infection of the pesti-  
lence, and wormies, and the kindes of Hiedropsies.

## Of a white water like water or glasse.

An vryne that is like water or glasse, doth signifie excesse in taking to much drinke; or els paynes in the raynes of the backe, and Ipcrates saith in his afforismus , that a white clere is euil in ncsretike and a franticke person, and Theophilus affirmeth the said words in his iudicall of vrynes, and I doe say that they the which doeth drinke much shall haue a white and thin water, and peraduenture haue none of these aforesaide impedimentes , and yet the lyuer is dis-  
tempered.

Of an vryne named in Greeke Inop os the  
which is a dimme water.

An vryne that is dimme and darke, doth signifie adusti-  
on of bloud, and looke what iudgement is giuen in an v-  
ryne named Kianos, & that is to be judged here in Inopos,  
for these vrynes doth take their colour of the superfluitie of  
bloud, or els these vrynes be engendred of the distemperance  
of the liner, for as much as the liner can not deuide by pure  
from the unpure, and if any of these two afore said vrynes  
haue no residence in the bottom of the vryne with a feuer, it  
doth signify death, and without a feuer it doth demonstrate  
eyther

eyther some kindes of y gout or hidropsies, or els scabbes.

Of an vrin that is greene of colour.

An vrine that is græne doth signifie aduision of coler. The phisicion in Grece and in Constantinoble, doth determine that a rede vrine doth signifie aduision of coler : how be it, if it be a græne water , it doth come of coler , and it doth signify the græne Jaunes or the græne sicknes, and resolution of the naturall humidite of the patient.

Of an vrine that is grenish.

An vrin that is grænisch doth signifie aduision of bloud, the which doth induce the yelow Jaunes, and the turning of a mans naturall complexion into unnaturall.

Of an vrine that is darke or a dim greene.

An vrin that is darke and dimme græne, doth signify aduision coler & melancholy, & doth induce the black Jaunes.

Of an vrine that is falow named in grecke

Kyropos.

An vrine that is falow like the haire of a falowe beaste, doth signify an hidropsie or a winde vnder the side , or the stome in the raynes of the backe, or Apostumation in the lones and fleume.

Of a yelow vrine.

An vrine that is yelowish like y yelowishnes of an horne of a Lanterne that is bright: doth signifie that the melancholy hath great dominion in the body , and if there be any thing of waterish colour , it doth signifie that fleume hath great dominion in the body.

Of an vrine named Cacopos.

An vrine the which is betwixt whitish and yelowish of colour: doth signify abundance of fleume and melancholy & unperfect digestion, and if there be any sande or grauell in it, it doth signifie the stome.

Of an vrine that is pale.

An vrine that is pale of colour doth signifie abundance of fleume , and if it be spisse or thicke, it doth signify a cōf-

D.i.

diane,

## The Extravagants.

diane, and if it be remythe, then is there great coldnes in the body.

### Of an vrine that is palish.

An vrine that is palish doth signifie abundance of fleums and some chler, & great distemperance of the body.

### Of water that is citrine.

An vrine that is citrine, is a colour the which is betwixt yellow and reddish, & if the vrine be bright it doth signifie distemperance of the splene, and if the vrine be thin of substance, it doth signifie distemperance of the liver, and if such an vrine be full of burbles, it doth signifie that the lunges be out of order, and distempered.

### Of a subcitrine vrine.

An vrine that is subcitrine is a colour the which is betwixt a whitish colour and a yellowe, and it doth signifie abundance of fleume mixt with coler.

### Of an vrine that is ruddy like golde.

An vrine the which is ruddy like unto golde doth signifie a beginning of some sicknes engendred in the liver and the stomake, and if it be thin in substance it doth signifie abundance of fleume the which will engender some of the kinds of feueres.

### Of an vrine that is ruddish, dimmer

then golde.

An vrine the which is ruddishe somewhat dimmer then golde, doth signifie in children distemperate, in aged persons it is a good signe of health: so be it y<sup>e</sup> conces be good, soz wise and expert Phisicions doth iudge moze by the contents the by the colour of vrines, for there is not the wised Phisi-  
on lyning, but that, I being an whole man, may deceiue him by my vrine, and they shall iudge a sicknes that I haue not, nor never had, and all is thozow distemperance of the body vsed the day before that the vrine is made in the mor-  
ning, and thus I do say as for the colcures of vrins is a  
Scruppet or a harlot, & in it many phisicions may be decei-  
ued,

ued but as touching the contentes of vynes, expert phisickes may know the infirmities of a patient unsafelyly.

Of an vrine which is as red as a burning cole,

An vryne the which is red of colour like burning coles doth signifie a feuer, or els inflamacion of the lyuer, and if the vryne be cloudy, it doth signifie a pluresy, and if the vryne be thicke, then the bloude is infected, & if the vryne be thin and cloudy it doth signifie that color aboundeth.

Of an vrine that is red as bloud.

An vryne that is red like bloud & doth stinke, it doth signifie a putrified feuer, or els some impediment in the inferiall parts

Of an vryne that is reddyshe like

waterish bloude.

An vryne that is like waterish bloude doth signifie putrefaction or corruption of the inferiall partes and representeth those things that an vryne the which is red.

Of a blacke water.

I said that I would begin with a blacke water, & so ende with a blacke water. A blacke water doth signifie, except in certaine causes, as I haue shewed in the beginning of this Chapter, death.

To know a womans water from a mans water after the course of phisick, it is a dyfficyle thing, for all the rules of phisick saith that a womans water is more remyse than a mans water, and that a womans water hath little spume or none, except she be wchilid y she be past bering of childre, or haue retentio of her floures, in such wome the vryne will be spumouse: & for as much as they be full of imbecility, I will not petrate of their vynes forther then I haue done.

Addicions for certaine impedimentes.

A fronde is a litle impostume ingedred of a grosse bloud.

A remedy.

Take the roote of white lilles, of malowes of eche ii. vynes, stape the together with swines grece & make a plaister, for the teste loke in the fift booke in the Chap. named Elepinon

D.ii.

For

## The Extrauagants.

For a broken shinne.

Take an olde Skyn lese that is gentle and fine, and lay it to the soze or place, but first wash y place with white wine, if neede shall require.

Dislocation is when a bone is out of ioynt.

For one that hath lost his spech  
or is tongue tyed.

If one haue lost his speach, either it is thorow some great sickenes, or els thorowe a Palsye.

A remedy.

Take a graine of castoy and lay it on the tongue, & doe so thre times & vse gargarices. If one be tongue tied, there is vnder the tongue a string y which must be cut whē y signe is not in the head nor in the throte, & wash then the mouth with white wine, or with a little secke & water of plātaine, and vse Veralogodis nimphitum or para sacra logostri. Chil- dren that can not speake vnto the time that they doe come to a certaine age, doth speake these.iii. wordes . Aua, Acca, Agon, Aua doeth signifie fether , Acca , doth signify ioy or mirth, Agon doth signify dolour or sorow, al infantes doeth speake these wordes if a man do marke thē, & what way doth signify when they crye , I could never reade of it , if it doe signify any thing, it is displeasure or not contented.

Trifera sarasonica, or els Serpents flesh eaten doth make an olde man young, such thinges is much vsed in Turkey & christentie in high countreys.

V V Ea is the latyn worde. In English it is named a pell- licle or a skine in the eye , the which doth couer a part of the eye named Chronēa.

S Omnea is the latin word. In greeke it is named Enipnia.  
In English it is named dreames.

The cause of this impediment.

This impediment doth come most commonly of wekenes

or emptines of the head, or els of superfluous humours, or els  
of fantasticalnes, or collucion, or illusions of the devill, it  
may come also by God thowz w̄ god Aungell or such lyke  
matters: but specially of fraction of the mind & extreme sick-  
nes doth happen to many men.

## A remedie.

For this matter vse dormitory, and refraine from such  
matters as shoulde be the occasion of such matters, and be  
not costiue. &c.

Thus endeth these bookeſ to the honour of the  
father, and the sonne, and the holy ghost,  
to the profit of all poore men  
and women. &c.

Amen.



## The Table.

T	He first chap. doth shew of the distemperance of the stomeke fol.	2.	a mans wesand. fol.codem
	the 2. chapter doth shew of little fat graines in the browes. fol.	eodem	the 16. chapter doth shewe of excoracion. fol.eo.
	the 3. chapter doeth shewe of hore and white haires. fol.eo.		the 17. chapter doth shewe of eructuacions or belching folio. codem
	the 4. chapter doth shew of chafing vnder the eares. folio.	eodem	the 18. chapter doth shewe of spitting of bloud thorow a cough fol. 8.
	the 5. chapter doeth shewe of Cartilages or gristles. fol.	eodem	the 19. chapter doth shew of kind of fluxes. fol.codem
	the 6. chapter doth shewe of surfite. folio.3.		the 20. chapter doeth shew of wernes of a mans body folio. codem
	the 7. chapter doth shew of agnels in a mans feete. folio.	eodem	the 21. chapter doth shewe of a mans lawes. fol.codem
	the 8. chapter doth shew of a mans necke. fol.eo		the 22. chapter doth shewe of pushes or wheales vnnaturall, folio. 9.
	the 9. chapter doth shewe of the pilles or swelling in the foun- dement fol.codem		the 23. chapter doth shew of a mans knee or knees. fol.eo.
	the 10. chapter doth shew of a mans buttocke bones. fol.4.		the 24. chapter doth shewe of grossnesse fol.codem
	the 11. chapter doth shew of a demoniahe person which is pos- sessed of the deuill. fol.eo,		the 25. chapter doth shewe of a mans gummes. fol.codem
	the 12. chapter doth shew of imvoluntary pissing. fol.6.		the 26. chapter doth shewe of opening and closing of the eyes. folio. codem
	the 13. chapter doth shew of emunstoy places. fol.7.		the 27. chapter doth shew of the fourc kindes of goute. folio. 10.
	the 14. chapter doth shew of the passion of the Liver. fol.eo		the 28. chapter doth shewe of a mans throte. fol.codem
	the 15. chapter doth shewe of		the 29. chapter doth shewe of frantickenes fol.codem
			the 33. chapter doth shewe of a mans

## The table.

### The Table.

folio.	eodem	that may be on the skin and flesh
the 65. chap. doth shew of grosse- nesse of the browes	fol,eo.	folio
the 66. chapter doth shew of grinding of a mans teeth in his sleepe	fol,19	eodem
the 67. chapter doth shew of as- tunning or a mazed	fol,eo.	the 71. chapter doth shew of sighing or sobbing
the 68 chap. doth shew what is a sinterisey	fol,eodem	fol,eo.
the 69 chap. doth shew of the passion of the spleene	fol,co.	the 72. chapter doth shewe of drawing vp of the mouth to- wardre the eare
the 70.chap,doth shew of skales		folio
		20
		the 73. chapter doth shew of a mans vrine
		fol,eodem
		for a broken shinne
		fol,25
		for one that hath lost his spech
		or else is tongue tied
		fol,eodem

Finis Tabula.

